THE WAY TO THE KINGDOM OF HEAVEN

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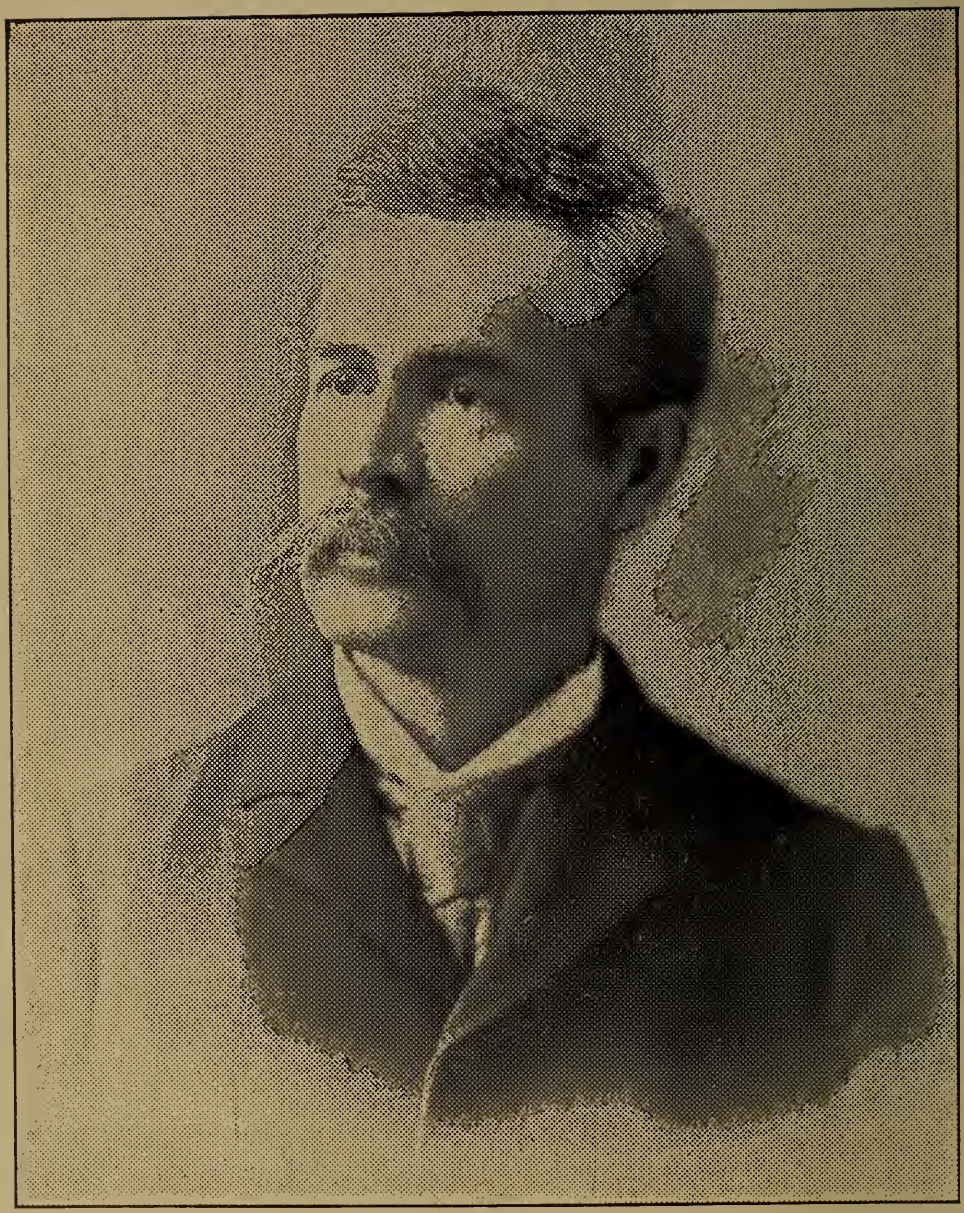

W. E. H. SEARCY, LL.B.

The Way to the Kingdom of Heaven

AND

What to Do to Be Saved in It

By W. E. H. SEARCY, LL.B.

(Superintendent Mission Sunday School)

Author of "The Shorthand Reporter," "The Shorthand Court Reporter," "The Shorthand Clerk," "The Life of Christ," "The Future World," Etc.

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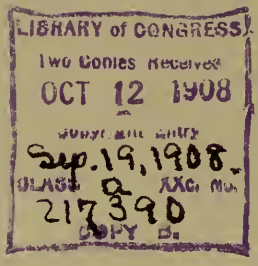

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By W. E. H. Searcy.

PREFACE.

This book, "The Way to the Kingdom of Heaven, and What to Do to Be Saved in It," is written for those who are in the kingdom as well as for those who are wanderers from the fold—for those in the kingdom, that they may realize more fully the position they occupy, and that they may be better able to help others along the way; and for those out of the kingdom, that they may journey with more security in the steps they must take to enter the fold again.

This book is not written in a spirit of controversy; hence we do not refer to what others teach in a way to censure their different views, but simply give the result of our own long and faithful study of the Scriptures. Therefore, should any sectarianist find a statement not in accord with his creed, we trust he may attribute our different views alone to our different interpretation of the Scriptures.

No religious denomination is responsible for this book, and none is chargeable with the statements it contains. What is said is chargeable alone to the author.

The book is the result both of years of study and of a practical experience of forty years in the Christian life.

Let the reader glean its pages with care, and perhaps somewhere in it a grain of truth may be found that will ripen into luscious fruit for the Master.

Throw the mantle of charity over any mistaken error we may have made in our conclusions; but be not hasty to condemn without careful consideration.

May the Holy Spirit attend our effort; and, however feeble it is, may it be used to the glory of God and the good of our fellows!

W. E. Searcy.

Griffin, Ga., March 3, 1908.

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THE WAY TO THE KINGDOM OF HEAVEN,

AND

WHAT TO DO TO BE SAVED IN IT.

I.

THE WAY TO THE KINGDOM OF HEAVEN.

When man arrives at the age of discretion, he finds himself confronted by two roads which diverge from each other and separate forever. One of these roads is broad, and has a wide gate at its very entrance. It is an attractive and seductive way, meandering amid valleys and fields that are seemingly full of beauty to the eye and full of cheer to the heart. In the distance can be seen those who have gone this road, sowing to the pleasures of life and, like the butterfly, dallying amid its flowers without restraint.

Yonder is a group that seem wild with delight at the gratification of the desires of the heart; yonder is another group wasting the strength of youth in licentiousness. They gloat upon the wine cup and seek the midnight orgies; they fall a prey to those who have forsaken the guide of their youth and forgotten the covenant of their God, whose house inclineth unto death and whose paths are unto the dead.

Still farther on there are other groups of men

pleased with the thousands of vanities which delight the eye.

To look upon it the road appears beautiful, and all seems bright and gay; but over the gate that leads into this way the young man reads this warning: "Rejoice, O young man, in thy youth; and let thy heart cheer the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." And in another place he sees these ominous words: *"This is the way that leadeth to destruction!"*

On the right is another road. It is a narrow way, and at its entrance stands a narrow gate; it has none of the glitter that attracts the eye, none of the seductive pleasures that lead astray the heart; it has none of the gaudy tinsels of earth; it is but a plain, narrow way. But while it seems unbidding, it looks to be the proper way to travel, for over the gate are these inviting words: "This is the way of life—the way to the kingdom of heaven." And, too, the good Spirit, standing by, points to this route. He says that it lies through hidden valleys abounding in scenes of grandeur, which will fill the soul with sublimity; by hidden springs of glory, which will gladden the heart; by still waters, which will give peace to the troubled spirit; by green pastures, which will fill with fatness; on up to the very house of God, where he may dwell forever. The question naturally presenting itself is: "Which road shall I travel?"

Now, if left alone to his judgment, this question could be easily answered; for his reason would con-

vince him that he should travel the "best way." It does do so about the roads that go up and down the earth; and, if left untrammeled, it would do so about the roads that lead away into eternity.

The trouble is, the evil spirit whispers in the ear to go down the broad road and have some fun or pleasure; that just ahead we can gratify this or that appetite or passion or desire; that the narrow way is a bleak way, fit only for old men and sentimental women; but not the way to find the pleasures of youth or manhood, which nature craves.

Man too often lays aside the promptings of his reason, and the admonitions of loving friends, and the teachings of the Spirit, and the guidance of the conscience to follow this siren voice. Alas that it is so! for once well adrift down this road, it is hard to get back to the innocence of the day when the young heart first bounded like a roe adown its forbidden paths. If he pursues these ways long enough to form its habits of sin, O what a yoke he hath put upon himself! It will bind him like the chains of death; for it is fastened with the devices of craftiness and riveted with the skill of angelic wisdom.

O, my friend, put on the breakers! Stop short! Every time you gratify an unlawful appetite or passion or desire, you are getting farther and farther down the broad road and farther and farther from the way of life. As you grow older in years and sin, the harder it is to return. Solomon knew this. He says: "Remember now thy Creator in the days of thy youth, while the evil days come not." The narrow way is the way of life.

II.

THE ATONEMENT OF JESUS, THE CHRIST.

One who desires to be a citizen of the kingdom of heaven and to travel the narrow way we have portrayed should understand that the very basis of our religion, which is the only guide to what we seek, is in the atonement of Jesus, the Christ; and that it will be of incalculable value to start out with some knowledge of what our Heavenly Father sought to accomplish in this great sacrifice of his Son in our behalf.

"Christ Jesus, and Him Crucified," has been the theme of the evangelists for nearly nineteen hundred years, and the "old story" will ever be full of interest to the successive generations that shall be born into the world for all future time.

The Object of the Atonement.

God planted one human life in this world, known to us as the "Adamic life." This life was first in Adam; but God, seeing that it was not good for man to be alone, divided that one life, taking a part of Adam's bone, flesh, blood, and life, and making of it a woman, Eve. So that the Adamic life and the entire race of Adam was then in these two alone. This same idea is expressed in Hebrews vii. 10, where

Levi paid tithes in Abraham to Melchizedek long before his birth into individual life. Now, while the whole human race was yet unmultiplied—no children to them having yet been born into the world—these parents of mankind committed a sin the penalty of which was spiritual death. The result was that death passed upon the guilty pair, and necessarily upon the whole human race in them.

Then we had lost a world. But God so loved his creature man that he made a plan to rescue and redeem him from this lost condition. (1) That plan involved the vicarious sacrifice of the Son of God as a substitute for the penalty of man's transgression; so that the Son of God thus became a ransom for the life of mankind, and redeemed the whole race (still in the first parents unborn) from the death which had passed upon them. In the substituted death of the Son of God we see, therefore, that the whole race was redeemed, and thus became again guiltless (or justified) in the sight of God. So we had a redeemed world through Christ. God's plan for man also involved (2) the making alive, with spiritual life, the redeemed race, whereby the whole race lived spiritually again. But redeemed man, made alive, was as liable to sin as Adam and Eve had been, and was confronted by the same great evil influence which had prompted their sinful act in Eden; and hence God's plan had to provide further for man (3) by the gospel of the grace of God, whereby through faith or trust in the blood of Jesus, shed in the vicarious sacrifice, sins of individuals afterwards committed might be forgiven under

HUMAN LIFE DRIVEN OUT OF EDEN.

"By the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18.)

the provisions of the gospel, and all justified persons be gathered together into an earthly spiritual kingdom, in which Jesus Christ might reign over the spirit lives of men. God's plan was also designed (4) to reconcile the human race to himself, whereby his Fatherhood would be recognized in the earth by the redeemed children of men. God's plan also provided for man a plan (5) of progression through the aid of the Holy Spirit, associated with him, by which he might attain to the high state of Christian perfection. The elucidations of these five objects of the atonement of Jesus the Christ, as revealed in the Bible, will help the honest traveler on his "way to the kingdom of heaven," and show such traveler how he may be saved in the kingdom.

Jesus, the Christ, the Substituted Penalty for the Adamic Transgression.

The death of Jesus, as already stated, was a vicarious sacrifice. The word "vicarious" means "acting in the place of another; substituted." The word "sacrifice" here means "an offering to God." So we look upon the death of Jesus as a substituted offering to God. This offering was not a substituted penalty—a punishment attached to the commission of a crime—but it was a substitute for a penalty. When the divine law was transgressed in Eden, the penalty of the transgression, as stated, was death of the transgressors and the whole human race, then in them unmultiplied. God did not pardon that transgression, but satisfied it by substituting his only-be-

gotten Son; so in his death as such substitute the Scriptures truly tell us: "He tasted death for every man." "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honor; that by the grace of God he should taste death for every man." (Heb. ii. 9.)

Let us realize, then, the first great truth of the atonement: that Jesus died on the cross as a substitute, in the stead of man, in full satisfaction of the penalty of man's disobedience in Eden; and as such substitute he was buried in the grave of Joseph of Arimathea, and as such substitute he arose from that sepulture; so we may say, constructively, through the principle of substitution, that man was crucified and died on the cross with Christ on Golgotha, was buried in the grave of Joseph, and arose therefrom with him. So this act of Jesus, the Christ, satisfied the transgression of Adam and saved the whole human race from its penalty of death. That all Christians are in accord with this statement, we need only refer to the universal belief in the salvation of children who die under the age of personal accountability. It matters not what our creeds may be, this truth appeals so strongly to the human heart and mind that no one can escape from it. Jesus, the Christ, took away the sin of the world, bore it himself, satisfied it by virtue of his vicarious sacrifice, and the original sin was expiated, and all children are saved—not conditionally saved, not placed on salvable ground, but saved: absolutely redeemed.

John the Baptist, seeing Jesus coming unto him, said: "Behold the Lamb of God, that taketh away the sin [margin: "beareth the sin"] of the world." (John i. 29.) The Greek word *airon,* translated "taketh away," means "to bear, to carry, to take away, remove, destroy, kill." Isaiah, the prophet, over seven hundred and fifty years before John saw Jesus, had designated him as the "Lamb of God," and portrayed with wonderful accuracy his vicarious suffering and death (Isaiah liii.). St. Chrysostom said: "Christ has paid far more than we owed, as much more as the boundless ocean exceeds a single drop of water."

But Jesus did not satisfy man's transgression in the sense of a commercial transaction, as so much suffering for so much sin; he suffered enough, according to God's estimate—a full equivalent for man's deserved penalty and all demands of righteous government, as a free manifestation of God's love. The satisfaction of the original sin of Eden blotted it forever from the book of remembrance; but it left man in the new position in which he had placed himself. It left him out of Eden, out of the reach of the tree of life, a toiler in the earth cursed for his sake. Instead of the beautiful trees of the garden, his vision fell upon the thorn and the thistle; instead of a diet of fruits, he became an eater of herbs and bread and flesh. The sorrows of conception and birth were greatly multiplied; and "dust thou art, and unto dust shalt thou return" became the heritage of man.

We should remember that a man sentenced for

crime may be pardoned or his sentence satisfied; yet neither the pardon nor the satisfaction will obliterate the scars that the crime inflicted upon him, or the turpitude that clings around his offense "like the odor round the old shattered vase." Human experience confirms this view; and to-day Adam's posterity, with the sin of Eden canceled, still struggles with the problems which confront us through the laws of heredity and environment.

God's Second Purpose in the Atonement.

Paul tells us that as through one trespass the judgment came to all men to condemnation, even so through one act of righteousness the free gift came unto all men to justification of life. (Rom. v. 18.) The Greek word *paraptoma*, translated "offense" or "trespass," means a "falling aside or away, to make defection from," and refers here to the fall of the Adamic life in Eden. The word *katakrima*, translated "condemnation," means a "condemnatory sentence, to give judgment against, condemn," and refers to the judgment of death given against Adam, and through him to all men in him.

The meaning of the first clause, then, is that through the fall of Adam the judgment came to all men by a condemnatory sentence of God.

In the second clause the word *dikaiomatos*, translated "righteousness," means "rightful act, act of justice, equity, meritorious act, setting right, to hold as guiltless," and refers to the meritorious act of Christ. The words "the free gift" are not in the

original, but were inserted by the translators. The Greek word *dikaiosin,* translated "justification," means here a judicial sentence, and, in connection with life, means that life by judicial sentence or adjustment came to all men. God set them right and held them guiltless. Taken as a whole, St. Paul's teaching is, that through the fall of Adam all men were adjudged dead, and through the meritorious act of Christ all men were adjudged to life again. John Wesley, in his "Notes," says of this passage: "The term 'justification of life' is that sentence of God by which a sinner under sentence of death is adjudged to life."

So, then, God's object was not only to satisfy the penalty of the original sin, but also to make man alive again. As the penalty of death was to pass upon all men, so the meritorious act of Christ extended to all men to justification of life. One was as broad as the other. St. Paul says: "As in Adam all die, so also in Christ shall all be made alive." (1 Cor. xv. 22.) God's design is that, though man died in Adam without any fault of his own, he shall be made alive in Christ as the free gift of God. This making alive, taken in reference to Adam's fall, is a clear teaching that all men will live, and that what we call the annihilation theory for the wicked is false. St. John, in speaking of the "Word" (Jesus, the Christ), says: "In him was life; and the life was the light of men. . . . There was the true light [Jesus, the Christ], even the light which enlighteneth every man coming into the world [margin: "as he comes into the world"]." (John i. 4-9.) The

Greek word translated "every" is *panta,* which means "all." The teaching is that the life of Jesus enlightens all men as they come into the world—a declaration which should make every birth chamber a very gate to heaven.

But whether at the very beginning, when man was driven from Eden, or at every birth into individual life, Jesus, the Christ, restores all men to life again. How he does so need not concern us at this time. We must not confound this teaching with the statement already made as to the condition of Adam after the fall. Many theologians have done so and have thereby laid a premise on a false foundation. The condition of Adam, we detailed, was purely a physical condition. Every declaration referred to his animal life. Living out of Eden was determined by the position of his body. Tilling the soil with thorns and thistles in his way, eating herbs and bread, the sweat of his face, the birth of his offspring, his return to the dust—all these things referred to the physical and not the spiritual. Christ made alive the spirit of man; his animal life was already living, hiding under the fig trees of Eden or toiling in the fields of earth. The restoration of the spirit of man must have been as complete as its fall, or the redemption or ransom was not complete.

The Gospel of the Grace of God in the Kingdom of Heaven.

As we stated, redeemed mankind was as liable to sin as Adam and Eve had been, being confronted

with the same evil influences that induced them to commit the first transgression. Indeed, as man had lost Eden and its pleasant happy surroundings, and was now in an environment every way less conducive to the leading of a sinless life, we can readily see that he was in a more perilous position than he was in Eden. So that while God had redeemed mankind, it was necessary for him to establish a kingdom of heaven in the earth in which there would be a provision of grace and pardon, for the rescue of such of his redeemed people as should go astray from his fold. Hence, in the atonement of Jesus there was made once for all a propitiation for the individual or personal sins of men, as well as for the original sin of Adam.

So that while all mankind are legally justified by the general redemption in the atonement of Christ, yet when mankind pass out of this justified state into sin again they may still be reclaimed through the propitiatory sacrifice under the provisions of grace and pardon. Thus Christ's kingdom in the earth seeks to maintain itself by the conversion of sinners who stray from the Good Shepherd's fold, and bringing them back again to the plane of redeemed children, through the regeneration, reëstablish them once more in the family of heaven. In the kingdom of heaven Jesus is the Mediator between the sinner and God, through whom alone they may enter to the mercy seat and find pardon and release. The Scriptures say: "God sent his Son to be the propitiation for our sins." (1 John iv. 10.) "And if any man sin, we have an advocate with the

Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John ii. 1.) We see, then, that there are two sides to the gospel—the gospel to the redeemed whom he saved from sin, and the gospel to the sinner to reclaim him: to the redeemed that there may be a realization of life and obedient submission in love and an acceptance of the reign of Christ; to the sinner that he may repent and turn again to the plane of the redeemed, through the provisions of the gospel of the grace of God.

God's Fourth Object Was the Reconciliation of Man.

St. Paul tells us: "While we were enemies, we were reconciled to God through the death of his Son," etc. (Rom. v. 10.) Also in 2 Corinthians he says: "But all things are of God, who reconciled us to himself through Christ, . . . reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." (Chapter v. 18, 19.) Theologians have raised the question as to whether or not God was also reconciled to man by the death of his Son. They enter into lengthy arguments to show that he was or was not. Why man should trouble himself to try to find out the mind of God (that concerns only God himself) is hard to understand. Be that as it is, it is certain that what God did for man should reconcile us to him. We know God was the

offended party; but John tells us that "God so loved the world, that he gave his only-begotten Son," etc. It was this great love which prompted the atonement and through which God satisfied the moral laws of the universe and reëstablished a close relationship with man. That plan was the basis of reconciliation, and in that sense God partook of it also; but in a higher sense his reconciliation was in his love for his offspring, and the offering of his Son was a manifestation of that love as a pitying father. In the parable of the prodigal son we have the question illustrated. (Luke xv. 11-25.)

Redemption from All Iniquity.

The Scriptures tell us that Jesus gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, and that the "blood of Jesus cleanseth us from all sin." Through the complete efficacy of the blood of Jesus, God's plan of redemption contemplates that Christian development may reach, even in this life, a state of Christian perfection. In Hebrews x. 12-14 we read: "This man [Jesus], after he had offered one sacrifice for sins, forever sat down on the right hand of God; . . . for by one offering he hath perfected forever them that are sanctified." The original word translated "perfected" is the same as that used in Hebrews v. 14 and vi. 1-3, signifying the attainment that may be reached through Jesus, the Christ, our Lord, according to the measure of the gift of Christ for the perfecting of the saints. (Eph. iv. 11, 12.)

III.

THE RENDED VEIL.

We have read of the atonement of the Christ, and how for our sakes he died that we might live. We have read in the Old Testament of the temple service and of its forms and ceremonies, which through hundreds of years pointed the people to his coming. At last the veil of the temple was rended and the old dispensation ended, and Jesus, the Christ, began his kingdom in the earth.

Let us now before considering his kingdom take a cursory view of the rended veil, and find the way to the kingdom of heaven through his torn and bleeding side.

In the temple was an apartment called the holy of holies, in which was kept the ark of the covenant, which contained the golden pot that had the manna, Aaron's rod, and the tables of the covenant. The lid of the ark was called the propitiatory or mercy seat, over which were the cherubim with expanded wings, and about which the Shekinah, the glory cloud (the visible majesty of the divine presence), rested, and from whence issued the oracles of God in audible voice.

Into this place only the high priest could enter, and he only once a year, on the great day of atonement. On these occasions he entered and appeared before the mercy seat, and sprinkled upon it the

THE RENDED VEIL.

blood of the sin offering for the sins of the people, and burned incense within the apartment.

Now, between that apartment and the other courts of the temple there was a veil made of fine linen, of purple, blue, and crimson, with cherubim wrought thereon.

The object of this veil was to screen or shut out from the vision of men the spiritual manifestations that occurred in the holy of holies, and in this respect it corresponds to the fleshly nature of man which veils spiritual manifestations from human eyes in the temple of the new dispensation—the body of man.

Now, immediately upon the death of Jesus, while darkness was still over all the land, the veil of the temple was rended from top to bottom; so that if the priest was ministering at the golden altar (it being the time of the sacrifice) the sacred oracle was laid fully open to his view.

Now the rending of the veil must have signified several things: First, that the holy of holies had fulfilled its mission, and could not be further used in the religious worship of the world. Therefore there was an end of the dispensation in which it so prominently figured. There was no longer need of the priestly intervention of the Aaronic priest, because Jesus, the Christ, the Great Priest over the house of God, had taken his place and made one sacrifice for sin by shedding his own blood, once for all, in "propitiation for our sins; and not for ours only, but also for the whole world."

With the abolishment of the propitiatory sacrifice

in the temple also went all the ceremonies that attended it.

The Shekinah, the "glory cloud," departed, and the oracle of God ceased its communications with the priest, because Jesus, the Son of God, manifested in the flesh, stood face to face with the people and declared the Father.

The veil itself was destroyed in the temple of the old dispensation by an invisible power, laying it open, and the veil of the temple of the new dispensation—that is, the flesh of the human body—had been rended to make a new and living way for the spirit of man to approach unveiled the mercy seat where Jesus answers prayer. Through the way of the rended flesh, by the blood of Jesus, not only the Jew but all men may enter into the holy of holies and receive a manifestation of the divine in their own lives.

The rended flesh of Jesus by substitution for all men is that open way; so that now in Jesus, through the propitiation of his blood, man may turn to the Lord and find that the veil is taken away. Paul tells us that "they that are of Christ Jesus have crucified the flesh with the passions and the lust thereof." If our own flesh is crucified with Christ, we may draw near with boldness unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Why Not Accept the Atonement?

Now we accept as true the great discoveries that are being constantly made in the realm of nature, and thereby admit what we all should know—that

even in the world of matter about us there are many things yet unknown. If this be true of those things we are most familiar with, we are at a loss to understand why one should demand to know all of the higher life before he would feel constrained to accept any of it. Does not even reason show us that in the spirit life there will be an endless progression in divine knowledge, and that if we should compass the whole subject now we would be equal with God? We would have all knowledge.

Again, if we understand everything in the Bible, we might well imagine that the book was of mere human invention. God of necessity must have veiled something that the inquiring mind of man might seek for if haply he might find it. Indeed, one of the characteristics of our Bible, whereby it excels all books, is that its prophecies and statements have been unfolding through the years, and we are constantly running up with some hidden truth.

So in this matter of the atonement of Christ (the greatest problem in the divine manifestations to man) we should not be so unreasonable as to demand to know all of the mind of God before accepting the provision that he has made for our happiness and salvation. The propitiation of Jesus satisfies the God who made us; the offering he makes is voluntary; it costs us nothing, and those who have accepted it have realized within their conscious nature the great benefits that result from its acceptance.

According to our own human methods, the giver of anything has the right to present it in any way that suits him. It matters not to us in what form

or in what manner God should give his Son as a sacrifice for fallen humanity. The only question that should concern man at all is this: Did God present the sacrifice in any form, and was it sufficient to rescue men from spiritual death? Millions of the best men and women of this earth stand up and testify that the sacrifice meets all their spiritual needs, and when the shadows of death creep about their pillows they fall asleep fully assured of a blissful immortality.

After realizing that God has done so much for the children of men by the atonement of his Son, and what has been and can be accomplished in the world by his great vicarious sacrifice, through the instrumentalities of grace and pardon that have been established through its meritoriousness, we hope a desire is engendered on the part of our reader to seek the way to the kingdom of heaven again, if he or she has wandered away from the fold. God help us all to realize that we have been redeemed by the precious blood of Jesus, and that if "our heart is not now right with God" we should turn from the evil that besets us and through the grace and pardon of the gospel find a renewal of our relations with the infinite and divine! As the work of redemption was finished on the cross and all men legally justified before God, we need not linger to think of the universality of God's provision for man, nor of the completeness of his redemption; but let us turn to those provisions of the gospel of the grace of God which are engrafted on the redemption to establish and perpetuate the kingdom of heaven among men.

IV.

THE KINGDOM OF HEAVEN AND CHRISTIAN CHURCHES.

One seeking to be a disciple of Christ should understand at the very beginning what the kingdom of heaven is, and what are its relations to the Christian Churches, with which our land is so gloriously filled. The kingdom of heaven is the reign of Christ on earth. It is a spiritual kingdom—that is, has to do with the spirit natures of men. Jesus said it does not come by observation—that is, no one can see it. He says also: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is *within you.*" We see, then, that it is an invisible kingdom set up by Christ within men.

Members of the Kingdom of Heaven.

All the people of the earth as they are born into individual life become members of the kingdom of heaven—all having been redeemed by Christ in his atonement, as already fully explained. Those people of earth who are not in the kingdom of heaven are so simply because they have fallen into sin and have gone out of it.

This great truth, which the religious world should embrace, is taught us by Christ himself. When his

apostles would have kept the children from being brought to him, Jesus said: "Suffer the little children [*paidia*] to come unto me, and forbid them not: for of such [*toiouton*] is the kingdom of God." (Mark x. 14.) The Greek word *toioutos* means "of this kind or sort," and refers here to the kind that belongs to the kingdom of God or heaven. The American Revised Testament renders the passage thus: "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God." Jesus took the little children in his arms and blessed them, laying his hands upon them. As these little children were brought to Christ and he took them into his arms, we can see that they were indeed *little* children. The word used here for little children was used in regard to Jesus when he was forty days old: "The parents brought in the child [*paidion*] Jesus, that they might do concerning him after the custom of the law." (Luke ii. 27.)

On another occasion Jesus was being questioned as to who was greatest in the kingdom of heaven, and he called a little child unto him and set him in the midst of them, and said: "Verily I say unto YOU, Except ye be converted [*straphete*—"change your course and conduct"], and become as little children [*paidia*], ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me." Now, here we have a beautiful picture: Apostles asking who shall be greatest in the kingdom of heaven, and

"SUFFER THE LITTLE CHILDREN TO COME UNTO ME."

Jesus calling a little child and setting him up to their view. He then lectures the apostles by telling them unless they are converted and become like the little redeemed child they should never be admitted themselves into the kingdom of heaven. We see, then, that there are two classes in the kingdom of heaven: little children and converted people who, having wandered off, have changed their course and conduct and returned to the kingdom. Some object to children being members of the kingdom on the ground that the Holy Spirit comes only through faith, of which little children have none; but we have evidences in the person of John the Baptist that children have been filled with the Holy Spirit even before their birth. Now, if that was done under the old dispensation, why should it be incredible in the new, in which the Holy Spirit so gloriously manifests himself? The great prophet Isaiah, in speaking of the government of the Messiah, said: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Does not St. John settle the matter finally when, in his first chapter, he says: "There was the true light which lighteth every man coming into the world," or as he cometh into the world. (Verse 9.) It is through the atonement of Christ that all men are saved, and therefore every child is admitted to the kingdom when in the birth chamber he begins life as an individual being. So there is a time in the history of each human being when he is a mem-

"AND A LITTLE CHILD SHALL LEAD THEM."

Concerning the Messiah, Isaiah foresaw that the little child would be prominent in His kingdom of peace and righteousness. (Isa. xi. 6.)

ber of Christ's kingdom. If the Christian world of to-day could recognize this truth, the gladsome songs of the little children would bring to mind the saying of the great apostle of Pentecost: "For to you is the promise, and to your children." It would not only double and treble the recognized kingdom on earth, but would bring the children themselves to the sweet realization that they were saved beings, instead of allowing them to grow out of the fold like stray sheep until some one else has laid his hands upon them. There is doubtless nothing more pleasing to the evil one than this abandonment of the little ones to the world until sin has found its way into their little lives. It is true through the Sunday school (which is now to the Church what the nursery is to the family and home) we are seeking to plaster up the truth, but the Christianity of the twentieth century should go farther and take into its folds all the little children. Jesus says: "Whoso shall receive one such little child [*paidion*] in my name receiveth me." But to the adult Jesus says: "You must change your life: you must go back to the life plane of the child. For you there must be faith and repentance."

V.

The prophets of Israel foretold the establishment of a Messianic kingdom in the world, and pointed by many prophecies to Him who in the fullness of time should come into the earth as its King.

It was even foretold that He should be born of a virgin mother, of the tribe of Judah, and in the city of Bethlehem. Jesus fulfilled in his birth and life all the requirements of the prophecy as the King of this kingdom. John the Baptist heralded his coming into his kingdom, and manifested him to Israel by a baptism, which he administered to all persons who presented themselves in a repentant condition, and God put the seal of his anointment upon him by the descent of the Holy Spirit in visible form upon his head. After nineteen hundred years no one of thoughtful mind should doubt that Jesus, the Christ, is the King of God's spiritual kingdom established in the earth.

VI.

THE BIBLE THE LAW OF THE KINGDOM.

The Holy Bible, as we have it, is the accepted law of the kingdom of heaven. By its unexampled moral teachings it calls us to the highest state of human manhood and womanhood and childhood, and creates among us the highest state of civilization and culture, making the world wiser and better, revealing a knowledge about spiritual things, inducing charity and fellowship among the children of men.

VII.

THE RELATION OF THE CHURCH TO THE KINGDOM.

A Church is composed of such citizens of the kingdom of heaven as are called together and organized into a body, or assembly, where the word of God is preached and the visible ordinances of the kingdom of heaven are administered, and from whence, by united action, the kingdom of heaven may be extended in the earth and its individual members built up in the divine life, and where Christians with various spiritual gifts may come together with others of various gifts for the advancement of all, making a harmonious gathering in the interest of Christ's reign. The word "Church" *(Ekklesia)* means in the Greek "to call out, to summon forth." All Christians together make the body of the Lord, and all that are called together at any one place and are organized into a permanent assembly constitute the Church at that place.

It is God's design that we shall have churches, and that none of the citizens of the kingdom shall omit the assembling of themselves together in them. The term "Church" is used not only in reference to Christian Churches, but also to the Church in the wilderness. (Acts vii. 8.) When the word *Ekklesia* was spoken in reference to Christian assemblies,

there were no definitely ecclesiastical organizations with names and officers as we have now. All citizens of the kingdom of heaven were called "Christians." There were no denominations, no divisions into sects. One of the Fathers thus expresses it: "All the apostles from the beginning held one faith, and preached not themselves, but Jesus Christ their Lord. For this reason they all gave the Church one name, derived not from themselves, but from their Lord Jesus Christ after they had already begun to be called Christians at Antioch." Jesus himself was a member of the Jewish Church, and so were Paul and other apostles. The Christian Churches were organized after the veil of the temple was rended, and after the resurrection of Christ, and on the day of Pentecost, when the Holy Spirit instituted the new dispensation. A Church was organized at Philippi, another at Ephesus, another at Thessalonica, another at Philadelphia, another at Corinth, and so on—all being composed of those who entered the kingdom of heaven.

It was after the apostolic days that Christians divided into sects. The truth is, those who thought alike went off together and founded Churches. So that now, instead of having one Church at one place, called "Christians," we have many Churches of different names. But all Christian Churches are agreed on the essentials of salvation, and principally disagree upon the subject of water baptism and forms of Church government. The evangelical Christian world is drawing very close together, and much of the prejudice of the past is wearing away.

God grant that the Christian Churches of every name and creed may draw still closer together, and that every discordant note to unity in the kingdom of heaven may be removed!

Union meetings between denominations have been productive of great good. When denominations of Christians come together and organize union assemblies, they can almost be designated as the Ekklesia at that place. There is no exclusiveness in the Church of Christ: all Christians are of Christ's "fold." Jesus himself said to the Pharisaic Jew: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd."

Under our interpretation of what a Church is, it is not necessary that we should allude to Churches further; but we shall consider the kingdom of heaven, which is the groundwork of the Church, the Church being only such citizens of the kingdom of heaven as assemble and worship together in organized form.

VIII.

ENTERING THE KINGDOM OF HEAVEN.

The great sermon of the apostle Peter, delivered in Jerusalem about fifty days after the crucifixion of Christ, is the most effective sermon of which we have notice in the New Testament. He began to preach at nine o'clock in the morning, which was the third hour of the day. He explained to the multitude that assembled to hear of the wonderful things that were happening in the upper chamber that it was a fulfillment of the prophecy of Joel (Joel ii. 2-32), that in the last days God would pour out his Spirit upon all flesh, and that it should come to pass that whosoever should call on the name of the Lord would be saved. (Acts ii. 16-21.) He then preached "Jesus Christ and him crucified," spoke of his resurrection and ascension, and declared that Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this [the Holy Spirit], which ye now see and hear." He then declared Jesus to be both Lord and Christ. This great sermon moved the people, and caused them to cry out, "Men and brethren, what shall we do?"

Through the instrumentality of that sermon three thousand people that day received his Word, and were baptized and added to the forces of Christiani-

ty, which at that time were probably only about five hundred in number.

Peter's answer to the honest inquiry, "What shall we do?" and what the people did that day to enter the kingdom of heaven, is the answer we should give to every inquirer who is seeking to enter the kingdom. Then Peter said unto them: "Repent, and be baptized every one of you in the name of Jesus Christ [Lord Jesus, in the Syriac] for the remission of sins, and ye shall receive the GIFT OF THE HOLY SPIRIT." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Now the word that these people received was what Peter preached—that is, faith in and acceptance of Jesus as the Christ and Lord. Faith is the golden key that unlocks the stairway that leads to heaven: through faith we are lifted step by step as we journey toward that goodly land. It is faith that opens wide the door to eternal bliss, and only ends at last in gracious sight when we get home. We tell a sinner mourning at the altar of God to exercise faith, and he does it and is saved. We tell the Christian thirsting after more righteousness to exercise faith, leave the doctrines of the first principles and press on, and the beauties of holiness illumine the soul. Man works through the years, and nature toils with the seasons; but God speaks and the work is done. There is no need that faith should unfold us as a bud through life's long season of doubt and fear; have enough of faith to open wide the spirit nature, and let the flood of heavenly refreshings flow in at once and make of us

a flower full-blown. As thy faith is, so be it unto thee. Some teach that this faith is the gift of God, and in one sense it is the gift of God; but it is so only in the sense that all our capabilities are from his generous hand. There is a faith that is a gift of God in that it is a special gift of the Holy Spirit; but that faith comes after the Holy Spirit has entered the man, and is given to some, and not all, Christians. The Scripture says: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit," etc. (1 Cor. xii.)

The first step toward divine life is to accept the teachings of God's book—accept the Christ. This any man can do. "Lord, I believe; help thou mine unbelief," will start the ball in motion in any human heart that is sincerely seeking after the divine life. When these people believed Peter's words and received them gladly, they were in position to pass rapidly to the plane of newness of life in Christ Jesus.

Peter tells them what is to be done after they assented to the truths which he preached. They were to repent and be baptized in the name of Jesus Christ, or the Lord Jesus, for the remission of their sins. This was what had to be done on glorious Pentecost, and it is what we have to do this year of grace 1908; and it is that which we will have to do to the end of time.

We must first repent. No one else can repent for us. It is something we must do for ourselves; and when we do that, then we are ready to understand what we accomplish by baptism. Repentance

and baptism go hand in hand together. The command is, "Repent, AND be baptized." And the object of repentance and baptism is stated plainly: it is "for the remission of sins."

Now, what is repentance? Dr. Lyman Abbott, in his commentaries, says: "'Repent' [*metanoco*] is composed of two words, [*meta*] 'after' and [*noco*] 'to perceive'—that is, to perceive afterwards, hence to change one's view, mind, or purpose." Jesus gives us an illustration of true repentance in the parable of the prodigal son, who left the far country and his wickedness and wretchedness and returned to his father with confession and a prayer for pardon. Repentance is not only the forsaking of sin, but in addition to its abandonment is a change of mind about sin and walking in the new way, wherein is righteousness. It is reversing the past by turning and going the other way.

Peter's audience, or many of them perhaps, looked upon Christ as an impostor; but when Peter had finished his sermon, they looked upon him as Lord and Christ. Their minds had undergone a change. They were in a new realm of thought and action. We are told that after that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Theirs was a true repentance and a full repentance.

Now, when this true repentance takes place, there is always a remission of sin. Dr. Dale, a learned Christian writer, says: "Repentance cannot exist for a moment without the remission of sin, any more than the lightning flash without the thunder peal."

Let this thought be fully understood, for many Christians have not thought upon the subject sufficiently to help others at this critical point.

We mean to teach that when any one accepts Christ as his Saviour, and honestly changes his mind to realize that right living is his proper course in life, and enters upon that right living praying God for the pardon of his sins, his sins are blotted out for Christ's sake, and there is nothing left against him on the records of heaven. This is by the mediation of Christ, through his atonement. We have heard repentance preached as if it meant many tears and much sorrow, and some have understood this to be repentance. We are told that godly sorrow worketh repentance, while worldly sorrow produces death (2 Cor. vii. 9, 10); but that godly sorrow is not repentance itself; it simply produces it, brings it about. We do not object to tears and sorrow for a past sinful life, provided the tears and sorrow lead to a change of life. If we weep oceans of tears and continue in wrongdoing, there is no repentance in it. We must not mix the means of repentance (the things that induce us to repent) with repentance itself.

We are told that Esau sold his birthright for one morsel of meat, and that afterwards when he sought to inherit the blessing "he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Heb. xii. 17.) Esau could not quit his wild life and cease to do evil and learn to do well. His sorrow was a worldly sorrow, and was only to death.

This state of remission of sins which one finds himself in when he has truly repented is what we call the state of justification. This state of justification we have seen is attained by faith in Christ and repentance by all who have sinned. Human beings who have never sinned, as little children, are in the same state of justification, not through faith and repentance, but through the atonement of Jesus, the Christ.

While their justification is called a legal justification, and the justification of the sinner by faith and repentance is called by some evangelical justification, the state or condition, as we said, is one and the same. It is important to understand this truth, and we repeat here what we have already stated as to children. Many Christians have overlooked it when they came to consider the state of justification, to the great detriment of children and the kingdom of heaven. When Jesus came into the world and atoned for all original sin, then the whole human life was justified before God (Rom. v. 18) and mankind became a race of redeemed beings. This is the reason that little children when they die are now admitted to be in such a justified state as to entitle them to a home in heaven, as we have already stated.

Now, the word "justification" *(dikaiosin)* here means setting right, to hold as guiltless. The Syriac New Testament renders Romans v. 18 thus: "Therefore on account of the offense of one, condemnation was to all men: so on account of the righteousness of one will the victory [justification or acquit-

tal] unto life be to all men." This is the state of legal justification, which is the state of every little child in the world who has no sin of its own. Now, every person in the world, therefore, has been in this justified state or condition, and by sin men get out of it. Therefore, to get back to the state again there must be a change of life and thought and action—the getting out of a state of sin into the state of justified childhood. This is repentance and the object of repentance.

Peter tells us in Acts iii. 19 how this is accomplished, which is simply an enlargement of what he said on the day of Pentecost: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." (Revised Version.) Jesus himself conveyed the same thought when he placed the little child in the midst of his disciples, and said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii. 3.)

The word translated "converted" *(straphete)* means "changed—to change one's course, to turn one's self about," which is the same thought Peter expressed on the day of Pentecost, defined by Peter himself. This turning about was to get rid of sin, that the Holy Spirit might come from the presence of God. The meaning of it all is that we must accept Christ, reform our lives, change our course to doing good, return to the plane of justified childhood, and thus in this justified state await the pleasure of God for the gift of the Holy Spirit.

IX.

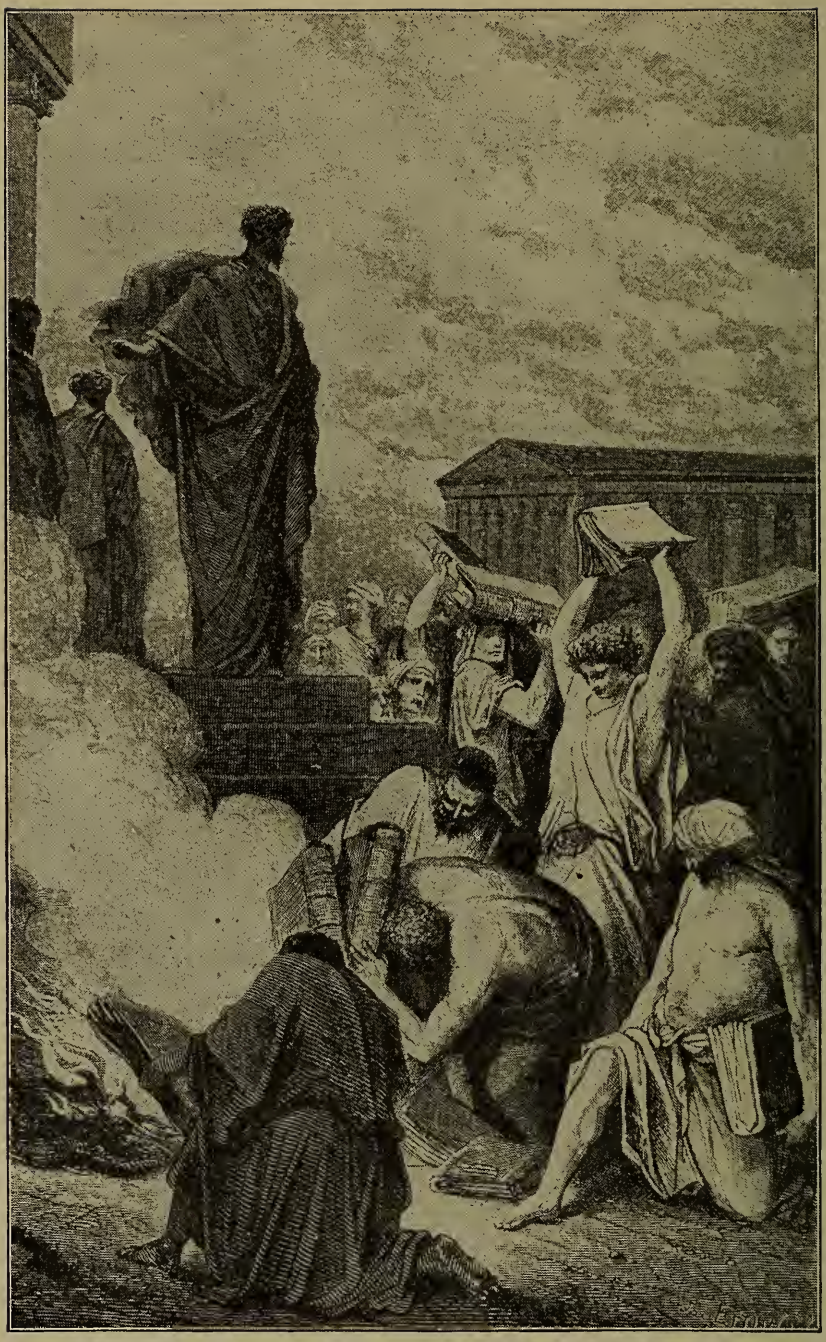
INSTANTANEOUS CONVERSIONS.

The flower gradually unfolds in the breath of the spring. The germ in the acorn develops into the giant tree through long years. Even brain developments come through much labor and waiting. This rule does not hold, however, in spiritual development, because if it took much time we might not be here to perfect ourselves in it. We can see in an instant that such a rule could not hold if time were required. The young die as well as the old, and to many the necessary time could never come.

Every step in the spirit life is instantaneous. We speak of growth in grace; but that is in favor, and not development. We may grow in the knowledge and favor of God, but not in spirit.

Men may gradually reform their lives. For instance, one may cease to drink alcoholic liquors, and thereby reform a life of drunkenness. One may cease to swear, another to steal, etc., reforming their lives in these particulars.

Indeed, there are but few, if any, human faults that a man cannot reform by desisting from them; and certainly to that extent he is a reformed man, in so far as his outer life evidences. There is no doubt but that the spirit of asceticism practiced in some of the ancient religions of the world brought their devotees to a very high state of right living.



BURNING THE BOOKS—AN EXAMPLE OF A TRUE CONVERSION.

(Acts xix. 19.)

Their lives to all human appearances were faultless, and those who excelled in these triumphs of the human will over the flesh reaped the highest honors that men could bestow upon them. On some were bestowed divine honors.

It was the old heathen, Horace, who said, "Whoso denies himself of the much that nature covets shall have in recompense what God approves," showing that even the heathen mind, though benighted by spiritual darkness, could get hold of the truth we now state.

While this is all true, we have found in the "moral man" a higher and a different principle. A reformation here is instantaneous from the very nature of the quality of moral actions. In order to understand this clearly, let us see how the actions are considered under the moral law and the civil law.

Our law books tell us that there can be no crime without joint operation of the intent and act. If we find the intent, the crime appears the plainer; but if we find no intent, the law goes farther and presumes that a man intends to do what he does, except the contrary be shown, as in cases of accidents. Human law cannot rest upon the intent, because we cannot tell the intentions of men. The Bible very truly says: "No man knoweth the things of a man, save the spirit of man that is in him." So, when we come before the human judge, the intention cannot be read by him.

Under the moral law everything is different. There God is the judge, and he is acquainted with our inner nature sufficiently to judge a man by his intention.

If one commits an act that is detrimental to others, and it is known that it was unintentional, even the hardest men are tempered in their judgments with mercy for the unfortunate one.

So God, knowing the intentions of men, cannot be less merciful or just than man, and must of necessity excuse every crime against the moral law that was unintentionally committed. Our moral philosophers are all agreed that the quality of a moral action rests in the intention.

We are now fully prepared to understand that moral reformation is not the reformation brought about by asceticism, but the reformation that results from an honest intention.

When a man therefore honestly intends to forsake his sins and turn to God, reformation is instantaneous in his moral nature. It does not take one minute or half a minute.

If we read Acts iii. 19 in the light of this truth, we can understand it. Here is the verse in a liberal translation of the Greek: "Reform therefore and turn, that your sins may be blotted out: so that seasons of refreshing may come from the presence of the Lord." This moral reformation and turning about places us where our sins may be blotted out and our nature regenerated of God.

Any man may be converted instantaneously, on the street or at church or at home, who puts himself before God in an honest, sincere intention to forsake his sins and thereafter be obedient unto the Heavenly Father.

X.

BAPTISM.

After repentance come the baptisms of the kingdom. At the very beginning of the New Testament, in the third chapter of its first book, we are confronted with two baptisms. One is a baptism with water, administered by John; and the other, the baptism of the Holy Spirit, administered through the agency of Jesus, the Christ. John said of these baptisms: "I indeed baptize you with water unto [*eis*] repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire." (Matt. iii. 11.)

Now, of these two baptisms, the last we hear of that of John was at Enon, just before he was cast into prison. Complaint was made to him that Jesus, through his disciples, was also baptizing in Judea, to which John replied fully, showing that his work was decreasing (going out), while that of Jesus was increasing (coming more into the light). Said the great prophet: "He must increase, but I must decrease." (John iii. 23-30.)

This water baptism of John did cease after fulfilling its mission, which was the manifestation of the Christ (John i. 31), and it was rejected formally by Paul at Ephesus as not being Christian

baptism (Acts xix. 3-5), and thereafter had no further connection with the Christian dispensation.

As to the water baptism used by the disciples during the ministry of Jesus, we have only two allusions: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized." (John iii. 22.) "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee." (John iv. 1-3.) This water baptism was administered, we see, by the disciples, and therefore was not that great baptism which John said should be by the Holy Spirit and fire.

It was after the veil of the temple had been rended and the old dispensation ended, and after the atonement was completed, finished, and the kingdom of heaven made thereby possible in the earth, and after the resurrection, that Christian water baptism was formally commanded by the Master, in what is called the "Great Commission." The great commission is thus stated in the Master's own words: "Go ye therefore, and TEACH all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: TEACHING them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." The word "teach" in the first line is translated in the Revised Version "make disciples of," and in the Syriac Testament "instruct." Mark's account of the great commission is: "Go ye

into all the world, and preach the gospel to every creature [*ktisci*—"created thing; the human race"]. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The Syriac renders the two last clauses: "He that believeth and is baptized liveth: but he that believeth not is condemned." The Revised Version also translates the last word "condemned," and this we consider the true meaning. The two oldest manuscripts of the New Testament omit the whole of the quotation from Mark, leaving the great commission as Matthew has it. But the statements of both Matthew and Mark, so far as the command to baptize is concerned, are the same; and this is all we seek, at this time, to show—viz., that Jesus commands his disciple to teach and baptize all the human race, the teaching being "to observe all things whatsoever I have commanded YOU."

Now, as this baptism is to be performed by the disciples of Jesus, we can see that it is a water baptism, and not the baptism of the Holy Spirit. It was after this, on the day of Pentecost, when the baptism of the Holy Spirit occurred (Acts ii. 1-4), separate and distinct from water baptism. While, therefore, we have not to do with the baptism of John in the Christian dispensation, yet we do have a water baptism commanded of Jesus himself in the great commission. The Christian world should realize that we have two baptisms in the kingdom of heaven: We have the water baptism, and we have the great baptism of the Holy Spirit. Men administer the water; the Holy Spirit is the gift of God.

Now the word translated "baptize" in the baptism of John and the baptism of the great commission and the baptism of the Holy Spirit is identically the same word in the original—all derived from the Greek word *baptizo.* It will be seen, therefore, that when the word occurs again in the book we must look to something else besides the word itself to determine which one of these baptisms is meant. We must necessarily go to the context, and consider all the surrounding circumstances, to determine which one of the baptisms is referred to in the text. It will not do to consider every baptism mentioned as a water baptism. Because of a failure to distinguish these two baptisms, many Christians have been led into error by attributing ignorantly to the one what rightfully belongs to the other. This is specially true as to Christian water baptism. Many have attributed to it what belongs to the baptism of the Holy Spirit, ignoring the baptism of the Holy Spirit altogether, making water baptism the one baptism of the gospel dispensation, or else so obscuring the baptism of the Holy Spirit that its office and mission are not understood or are overlooked. These are great errors, from which Christianity has suffered much, and is still suffering.

According to the statement of John, that the Christ should come after him and baptize with the Holy Spirit and fire, we should expect to find the baptism of the Holy Spirit mentioned at least sometimes in our Testament, and to be the great baptism of the new dispensation; and such it is. But water baptism has its office and use as an ordinance in

the kingdom, and that we shall presently attempt to show.

The Two Baptisms Separate and Distinct.

Before we consider the two baptisms, we wish to show that they are separate and distinct from each other, being administered for separate and distinct purposes.

Water baptism is administered by men. The element used is a material substance. We do not read that water was ever consecrated or spiritualized for baptismal purposes. It could, therefore, cleanse only the outer, or physical, man—which no one claims is the object of baptism. A few centuries after Christ water was given quite a magical power by some of the fathers, and baptismal regeneration was the accepted teaching of that day; and there is still an effort to consider water baptism and the baptism of the Holy Spirit in some way together. To this end some teach that the water baptism should always follow the baptism of the Holy Spirit, and be administered to none who have not received the gift of God. But those who hold this doctrine are troubled with the fact that Philip, one of the apostles, baptized the people of Samaria before the Holy Spirit had fallen on them. Others teach that it should come before the baptism of the Holy Spirit; but they find that Peter administered water baptism after the baptism of the Holy Spirit at the house of Cornelius. (Acts vii.) Others believe that the two baptisms come together at one and the same time; but they are confronted with both

the examples just mentioned. We see, therefore, that there is no rule about it. Water baptism may come before or after or at the same time as the baptism of the Holy Spirit, if we can just find out when it will please God to bestow his gift. But as this is an impossibility, the wiser plan is to recognize the truth that water is only a material witness, or sign, to the world to the remission of sins, and the baptism of the Spirit is the regenerating power, or new birth. We can witness the remission of sins to the world at any time before or after regeneration. It has, therefore, no connection with the baptism of the Holy Spirit, and is for a different purpose.

Now, the baptism of the Holy Spirit is the free gift of God, and it is administered through the Christ. In Acts ii. 33 we read of Christ: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see."

If we have passed into a state of justification, and have a change of mind and attitude toward God, we ought to proclaim that fact by the water witness. But there is still behind the gift of God the baptism that is administered through Christ—that is, the entrance of the Divine Spirit into the human life, to unite it to Christ and transform it into his image. The Holy Spirit is not material, but is a divine person; not an element like water, or an influence, to be used by men for baptismal purposes. It is God's Holy Spirit coming down into the life of men.

We see, therefore, that the two baptisms are totally dissimilar and entirely distinct.

What Is Water Baptism?

St. John tells us there are three which bear testimony: the Spirit, the water, and the blood. (1 John v. 8.) Commentators are agreed that the water witness is water baptism.

There are three water baptisms mentioned in the New Testament:

1. The baptism unto *(eis)* Moses, called "Moses's baptism."

2. The baptism unto *(eis)* repentance (Matthew) or the baptism of repentance for *(eis)* remission of sins (Mark), called "John's baptism."

3. The baptism in the name of the Lord Jesus or Jesus Christ for *(eis)* remission of sins, called "Christian baptism."

It will be noted that the Greek word *eis* is translated "for" in some instances and "unto" in others, though it is used in the same connection and about the same subject-matter. Suppose we translate it "for" uniformly, and we will have (1) "a baptism for Moses," (2) "a baptism for repentance or of repentance for the remission of sins," (3) "a baptism in the name of the Lord Jesus or Jesus Christ for the remission of sins." Then we can begin to realize that the baptisms were on account of these things: great witnesses of them. No one would say that the baptism for or unto Moses was Moses; neither should he say that a baptism unto or for re-

pentance was repentance, or that a baptism in the name of the Lord Jesus or Jesus Christ for the remission of sins was the remission of sins. If it is not these things, what is it? St. John says it is a witness. A witness of what? A witness giving testimony concerning these things to the world.

Now the Greek word *cis* has several other meanings besides "for" and "unto." It often means "in" and "into;" it also means "on account of," "with a view to," "for the use of," etc. If we use these meanings, we can begin to see more clearly the nature of this witness in the great religious movements of Moses, John, and Christ. Now let us see what water baptism witnesses in each of these movements:

Moses's Baptism *(Baptizo).*

The children of Israel were leaving the borders of Egypt, were severing forever their citizenship with Pharaoh, and were giving up the fleshpots of Goshen. God was now to be their king, Moses their leader, and Canaan their future home. Their way led through the sea, the waters of which parted at their coming, the soft earth drying and hardening before their feet. Through this opening they marched, over two million people—men, women, and children—under the leadership of Moses, believing and trusting in God. As a witness of their faith, loyalty, and separation unto Moses, God in the very face of the Egyptian hosts moved forward the cloud, which had obscured the march, and Israel was baptized in *(en)* the cloud and in *(en)* the sea unto

THE PASSAGE OF THE RED SEA.

Two Scenes: Israel passes over in triumph, while Pharaoh and his hosts are engulfed in the sea.

(for) Moses. (1 Cor. x. 1.) The word "baptize" here is derived from the Greek *baptizo*—the same as the word "baptize" in John's and Christian baptism; and whether this was a real or symbolical baptism, it shows distinctly that baptism has a meaning. It witnessed to the world that Israel was no longer in bondage, but was a free people consecrated to Moses's leadership.

John's Baptism *(Baptizo).*

John said of Jesus: "I knew him not; but that he should be made manifest [be disclosed or made known] to Israel, therefore am I come baptizing with water." (John i. 31.) John preached repentance or reformation of the people as the preparation for the manifestation of the Christ, and his baptism was a witness of its profession. The people heard the voice of John, and confessed their sins, and witnessed to the world, through baptism, their profession of reformation or repentance. He rebuked the Pharisees and Sadducees, who brought no fruits of their change of life, or conversions to his teachings; but administered baptism to Jesus, who was in the condition of reformation without changing to it, being without sin; and by his water baptism and the descent of the Holy Spirit upon Jesus, he was enabled to manifest or disclose him as the Christ, the Son of the living God. (John i. 33.) John's work was done when Jesus was made known as the Christ: his baptism had fulfilled its object.

FRANK V. DUMOND.

THE MANIFESTATION OF THE CHRIST. (John i. 31.)

"That he should be made manifest to Israel, therefore am I come baptizing with water. . . . He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." (John i. 31-33.)

John baptized in *(en)* the wilderness, in *(en)* Jordan, in *(en)* Enon, in *(en)* Bethabara or Bethany.

Christian Water Baptism *(Baptizo).*

On the day of Pentecost Peter, in answer to the inquiry, "Men and brethren, what shall we do?" said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Three thousand people gladly received his word and were baptized and that same day were added unto them. (Acts ii. 38-41.)

We see that the Christian baptism was in the name of Jesus Christ or the Lord Jesus. Jesus had commanded that it be in the name of the Father and the Son and the Holy Spirit, and it is universally done so now; but the apostle Peter no doubt considered that a baptism in the name of Jesus Christ or the Lord Jesus comprehended the whole Trinity. The word "Christ" or "Lord" attached to the name of Jesus undoubtedly embodied the whole Godhead in the mind of Peter. The baptism was administered as a witness of the remission of sins or state of justification, as we have already explained. The Greek preposition *eis* means "for" or "on account of" or "with a view to" the remission of sins, and the apostle John says it was a witness.

Thus we see that Christian water baptism is to be in the name of the Father, the Son, and the Holy Spirit, and is *(eis)* with a view to or on account of the remission of sin. It testifies of our belief in Jesus as the Son of God, which carries with it the

acceptance of God's Word, with its teachings of repentance (reformation), as the foundation of Christian life; and conversion, or change to right living (state of justification), as essential to the remission (sending away) or blotting out of sin. The baptism is the witness of this condition—the outward declaration, sign, or expression of it.

It was thus that water baptism was instituted as a public witness in the three great religious movements of the world.

Of those baptized unto Moses, only two of the baptized adults reached the Promised Land (Caleb and Joshua). All the rest, including Moses himself, displeased God, and were not permitted to enter. Perhaps many of the little children *(paidia)* reached Canaan safely, after a devious journey through the wilderness. Only a few of those baptized by John entered the kingdom of heaven, and doubtless many of them helped the Sanhedrin to hound Jesus along the streets of Jerusalem to the cross.

In our Christian dispensation many have been baptized for the remission of sins whose lives were never reformed, who never complied with the conditions which entitled them to be baptized, the water being made a false witness of a condition that never existed; hence the gift of the Spirit was denied and their minds were never renewed.

The Mode of Water Baptism.

Discussions of baptism should always be separate and distinct from discussions of the mode of baptism, because wherever the mode is mentioned

there arises a conflict among Christians, which overshadows the subject of baptism itself and prevents that calm consideration of the subject which it merits at the hands of all true believers in Christ.

We do not deny the right of any Church to decide for itself what persons shall constitute its membership, or to teach what it considers the proper mode of baptism or to declare who in its assembly shall receive the rite of baptism; nor do we object to the faithful ministry of God preaching their honest convictions on this or any other subject. We merely make the suggestion that discussions of the mode should be apart from discussions of the subject of baptism. In this matter the author speaks from an experience of forty years' membership in a Christian Church. During this period he has heard sermon after sermon presumably on the subject of baptism, when in truth they were all on the subject of the *mode of baptism,* leaving the Church ignorant of the subject of baptism itself. Books on baptism also lean the same way. Now, we have no record that Jesus ever spoke of the mode of water baptism, though he gave his disciples the great commission to go into all the world and teach or instruct or make disciples of all the nations, "baptizing them in the name of the Father and of the Son and of the Holy Spirit." None of the apostles themselves ever spoke of the mode of baptism. Those mostly interested in the subject only claim to know what the mode is from the instances of baptism given in the New Testament and the meaning of the word in the Greek language. For

these reasons, being desirous of teaching what baptism is, for the good of all Churches and all Christians, and above all for those inquiring what to do to be saved, we omit discussing the mode of baptism in this book.

Water Baptism Should Be Immediately Administered.

When one is in the condition to be baptized with water, baptism should be immediately administered. The fact should be witnessed or published at once to the world. In all the examples of Christian baptism in the Bible there was no waiting for any formalities whatever or for any convenient season. These baptisms began on the day of Pentecost, when three thousand people were immediately baptized and added to the ranks of the disciples that day. The Holy Spirit fell on the people at the house of Cornelius, Peter immediately mentioned the water baptism, and they were baptized.

Ananias said to Paul: "Why tarriest thou? arise, and be baptized," etc. It is said of the jailer and his house: "He took them the same hour of the night, and washed their stripes; and was baptized, he and all his *straightway.*" The Samaritans believed Philip's preaching, and were baptized. The baptism is mentioned in the same sentence with the belief. The eunuch said, "I believe that Jesus Christ is the Son of God," and he was immediately baptized.

All the baptisms mentioned seem to have followed immediately, and not a single instance is given

where any delay is indicated. The transition toward spirit life is quick. Moral reformation is the work of a moment, as we have already shown. When one is in the proper condition, there should be an immediate preparation to administer the "witness of it." If the proper ministrant is not convenient, he should be sought for; and if he cannot come, one might go to him. We have known ministers in all the Churches to put off baptisms until many can be baptized together. It makes a beautiful array, and is a worthy object of Christian triumph; but while we wait one might be taken sick or die, or circumstances might call the person away. It matters not what mode is used, we repeat: Let there be no delays. Publish the reformation; let the world know that another has turned again to the fold.

Remarks on Christian Water Baptism.

Some call water baptism an "ordinance," and are satisfied with this definition of it; but the word "ordinance" only means a rule established by authority—a law, an edict, decree, rescript. It is a command of the great commission to go into all the world and baptize. And so water baptism is an ordinance; but to recognize it as a command should not displace the desire to know what its objects and uses are. Therefore, in Churches where baptism is recognized as an ordinance (and it should be recognized in all Churches as such) there should be still taught its meaning and purpose as is revealed in God's book. Some call water baptism a sign of

regeneration or the new birth; but a sign is that by which anything is made known or represented in a typical or emblematic manner—symbolic. Baptism is a sign, but it is a sign of a profession of a condition of justification which brings remission of sin. (Acts iii., etc.) If it is a sign of the new birth, it is a sign that the person professes to be in the condition of sins remitted—the justified state in which the new birth takes place. At the house of Cornelius, if Peter made it a sign of the new birth that had come to that house, then Philip made it a sign to the Samaritans that it would come to that people, for he used it in advance of the regeneration.

The old dispensation was worked by signs and symbols, all of which were abolished in the "rending of the veil." In the new dispensation we have Christ himself—the realization of all the symbolic teachings. Therefore, in the use of signs and symbols in the new dispensation we should be careful lest we value the sign above what it signifies. If we consider water baptism as a symbol of spiritual baptism, we should look rather upon it as an empty symbol, and ever be looking to the thing itself (regeneration) as that which should receive our attention and consideration.

The Lord established the bread and fruit of the vine as a symbol, but it was because he had gone away. It was to keep the sacrifice in remembrance until he came again. But water as a sign of regeneration or the new birth, if such, should not be considered as more than an outward expression of the preparation for God's gift, which is independent of

it. Like a smile on the face publishing a joyous heart, it only proclaims to the world the condition of justification, which is a condition precedent to the gift of the Spirit or the regeneration. The water does not make the condition. The condition is totally independent of the water. No doubt millions have reached that condition on their deathbed, and, without water, are saved as the thief was. The water simply witnesses the condition to the world. It is the witness of which John speaks, and signifies that our sins have been pardoned (or paid) through the vicarious sacrifice of the Christ.

All idolatry is the result of symbolisms. Venus, the goddess, symbolized love; Morpheus, the god, signified sleep. So we may idolize the bread and the fruit of the grape in the Lord's Supper; and we may idolize the water of the pool or the fount or the pitcher, and worship, like the heathen, at the shrine of that which is only a sign, a witness, or a symbol.

Some call baptism a ceremony of dedication or a consecration—that is, a ceremony setting a person or thing apart to a sacred use—a solemn appropriation, as the dedication of Solomon's temple or the devoting the person or thing to the service and worship of God. If baptism is thought to mean this, we must not be unmindful of the fact that Simon Magus was baptized, and yet denounced by the apostle Philip as being in the gall of bitterness and in the bond of iniquity (Acts vii. 23), showing that water has no power to dedicate or consecrate one to God.

Others claim that water baptism is a purifying or cleansing. They quote this fact about the Jews at the time of Christ, when they came from the market: "Except they wash [baptize, from *baptizo*], they eat not. And many other things there be, which they have received to hold, as the washing [baptizing, from *baptizo*] of cups, and pots, brazen vessels, and of tables." In Luke ii. 39 and Matthew xv. 2 we have similar baptisms.

Now, it is evident that these purifyings of such furniture as tables, couches, cups, hands, etc., did imply ceremonial cleansing or purifying of the Jewish people. It is also true that the word is the same *baptizo* that is used in speaking of John's and the Christian and Moses's baptisms; yet it can be readily seen that this Jewish custom does not affix a meaning to Christian baptism. Water baptism does not cleanse or purify anybody; it is the purest imagination to think so. In the Christian dispensation the Holy Spirit alone cleanses and purifies. We have already defined the true object of water baptism to be in the Christian dispensation a witness of the full remission of sins through Christ. There must be a reformation and a change of thought and action, and it is the office of water baptism to publish or proclaim or witness that fact to the world as one of the three witnesses to the divine truth in the earth.

The Meaning of Baptism in the Greek.

Sectarian writers have spent much time in culling from the Greek language all references to bap-

tisms for the purpose of sustaining their views as to the mode of baptism. But we should not lose sight of the fact that the Greeks were a heathen people, who had thousands of gods and goddesses, and who had no idea of our God or our Christ nor of his office and mission in the world. They did not understand spiritual things as they are revealed in God's book nor the shades of thought touching their interpretation. It is for this reason that the Bible must be its own interpreter in matters foreign to the Grecian mind and speech. Baptism is one of these things. It is a Christian rite, with a Christian meaning and use. So whatever it may be in the Greek, when it was adopted in our sacred speech it must have the sacred meaning applied. We have followed this course in our definitions of baptism: that water baptisms are signs or witnesses of the states or conditions they represent, and the baptism of the Holy Spirit is not a witness or sign at all, but is the descent of the Holy Spirit into the lives of men to cleanse them, renewing or regenerating the spirit life. Of these things the Greeks knew nothing, and therefore any meaning they applied to the term "baptism" cannot supersede these teachings of the Bible.

As to the meaning of baptism, it is far better to study the instances of baptism revealed in God's book than to study the controverted application of the word in classic Greek. We have omitted the consideration of the mode of baptism in this book, and will not consider the bearing of the Greek meaning on that question.

Of course where the Bible does not define its own use of a Greek word, it is right and proper to give it its Greek meaning. We have found much aid by following this course in this book. But in any matter where the Bible interprets for itself we must follow the Bible. For example: The word *Logos* means in the Greek a word, a thing uttered, speech, language, announcement, discourse, and words of similar import, and it is ordinarily used in this sense (Matt. xxii. 15); but *Logos* in John i. 1 is defined by the Bible itself to be Jesus the Christ, because the Greeks had no conception of the divine Word—the anointed One of God. So when we speak of the *Logos* we do not mean a word, etc., but we refer to the Son of God.

We have said this much upon the subject of water baptism in the kingdom of heaven because it is important that Christians understand its object and office. Faith, as we have said, opens the heavenlies to us; and by repentance through this faith we attain to the state of justification not by works, but by the blood of Jesus Christ (Rom. v. 9), and it is God that justifieth us (Rom. viii. 33). When we shall have done what God commands us to do, then we will receive God's promises of justification or remission of sin. By water baptism we publish and proclaim to the world this condition. This, we said, is all man can do.

Our Churches have made water baptism their initiatory rite, and they can do so because it is a visual sign of the state of justification. The person is baptized, proclaims his abandonment of sin, and

should then assemble himself with the people of God. We believe that all justified people should be in the Church; but each Church is the judge of its own membership.

The Baptism of the Holy Spirit.

One in the justified state is in proper relations to God for receiving the gift of the Holy Spirit, and such will be given in God's good time and as it pleases him to bestow it. Peter said at Pentecost: "Ye shall receive the gift of the Holy Spirit." Man cannot control the baptism of the Holy Spirit. Jesus said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

We will now consider this baptism of the Holy Spirit as wholly apart from water baptism. It is represented by the derivatives of *baptizo,* the same as water baptism. It is that which unites us with Christ in mystical union.

Jesus said: "I am the vine, ye are the branches." This teaches us that each individual life must be united to him in mystical union.

St. Paul tells us how this is accomplished: "By one Spirit we are all baptized into one body." After this union is effected, then, St. Paul says, "Now ye are the body of Christ, and members in particular;" or, as the Revised Version has it: "Now ye are the body of Christ, and severally the members thereof." (1 Cor. xii. 13-27.)

St. Paul says further, "There is one body and one Spirit," and these he has just mentioned. He also says "there is *one* baptism." (Eph. iv. 5.) This one baptism is the baptism of the *one* Spirit, which unites us into the one body. We know this because Paul has just told us that "by one Spirit we are all baptized into one body."

John the Baptist, as we have seen, foretold of this wonderful baptism of the Spirit. He said: "I indeed baptize you with water unto [*eis*] repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire."

St. Peter, when the Holy Spirit fell on all them which heard the word at the house of Cornelius, said: "Then I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit."

The disciples of Jesus were baptized on the day of Pentecost with the Holy Spirit; but we have no record of their being baptized with water—showing the greater importance of this Spirit baptism.

St. John, speaking of water baptism, says: "Jesus himself baptized not, but his disciples baptized."

So, then, from the very beginning of Christianity the baptism of the Spirit has been, and is now, Christ's *one* baptism.

Now, when we consider our union with Christ, we must bear in mind that he was incarnated in human life and born into the world to die as a substitute for man and to make a propitiatory sacrifice of himself for sin. Any union, therefore, with

Jesus as the Christ we would expect to include the substitutionary transaction or be related to it in some way. That was *the* act of *the* Christ which accomplished man's redemption, and the crowning act of his office in this world. It is in connection with this thought that St. Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." (Rom. vi. 3, 4.) In Colossians ii. 12 he also adds: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God." The clause, "therefore we are buried with him by baptism into death," is made clearer by the Revised Version, which renders it, "We were buried therefore with him through baptism into death." Dr. Young, in his translation of the Bible, makes it still clearer. He says: "We were buried together, then, with him, through the baptism into the death." The last part of the clause in the Greek is: *dia* (through) *tou* (the) *baptismatos* (baptism) *eis* (into) *ton* (the) *thanaton* (death). The baptism and the death referred to the baptism and death just mentioned—the baptism of the Spirit. In considering this clause we must also not overlook the word "therefore," with which it begins. The word "therefore," Mr. Webster says, "refers to something previously stated, and means for that or this reason."

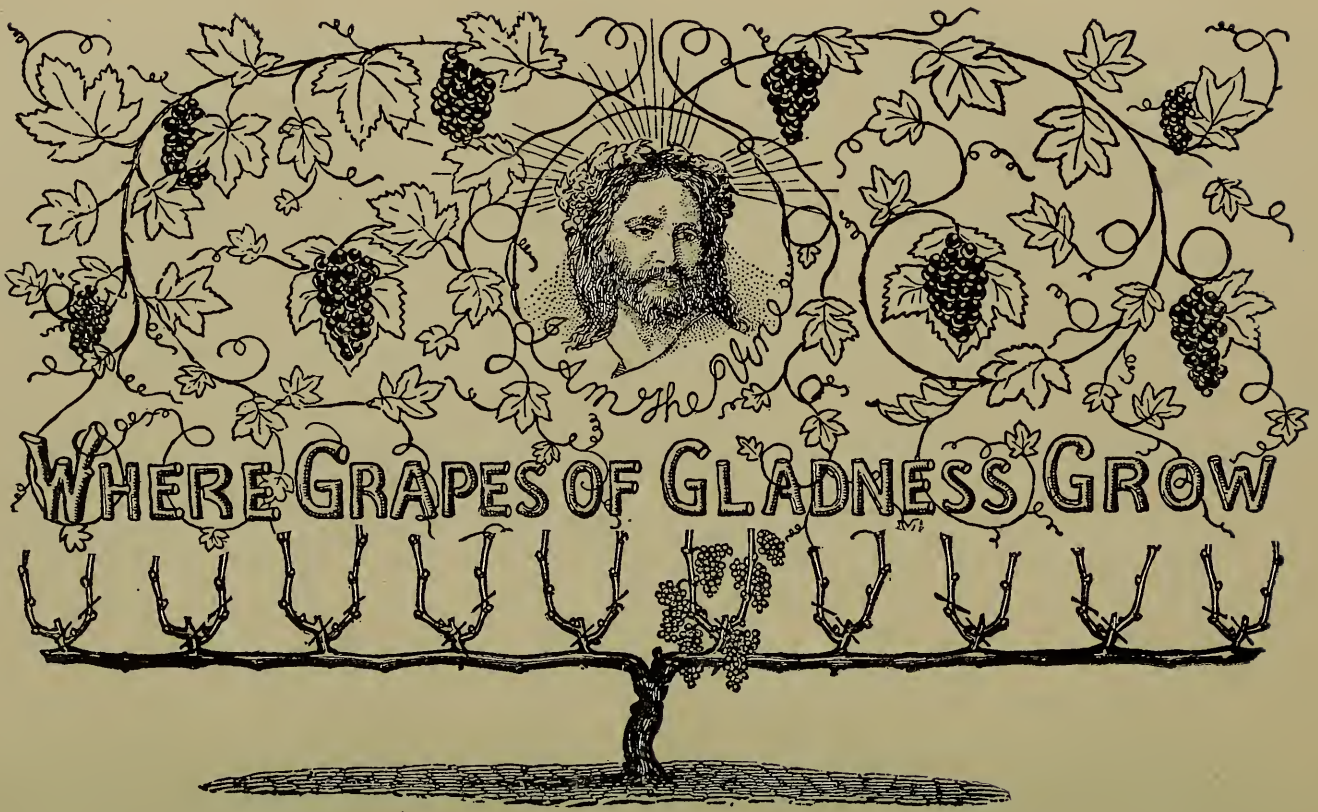
From this exposition of St. Paul's declaration we can see that it is one connected statement, meaning that those who are baptized into Christ by the Spirit were baptized into his death, and therefore

(for that reason) were buried with him through *the* baptism into *the* death, wherein also they arose with him *through faith* in the energy or power of God, which manifests itself in the new birth, or spiritual resurrection.

We see that the mystical union with Christ relates us spiritually to his "death, burial, and resurrection"—the substitutionary transaction which, as we have said, was the chief object of the Christly office on earth, and which made possible the kingdom of heaven on earth. But it is also a union with the Christ life, just as the branch is united to the vine. We are to abide in him and draw spiritual power from the energy he imparts, and through that energy we bear the fruits of righteousness and in the end have everlasting life.

The Resurrection through the Baptism of the Spirit.

We are not only united with Christ as his body in which he dwells by the baptism of the Holy Spirit, and are baptized into his death, and therefore buried with him into that death; but we are risen with him through the faith of the operation of God. (Col. ii. 12.) The word translated "risen" is *sunegeiro,* from *sun,* "together with," and *egeiro,* "to arouse, to awaken, to raise from the dead, to restore to life." The word translated "operation" *(energeis)* means "working of, the communication of energy, calling into activity." With these definitions in the mind, we can easily see the meaning of St. Paul's state-


I am the Vine
WHERE GRAPES OF GLADNESS GROW

ment that in the baptism of the Holy Spirit the Colossians were raised from the dead—restored to life through faith by the communication of energy or life by God. The Holy Spirit was poured out upon them, and in that gracious baptism the divine power imparted to the human life, dead in sins, the new life—called "regeneration or new birth"—whereby it attained to newness of life in Christ Jesus.

Paul tells us in the very next verse of the death from which we arise. He says: "And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him [Christ], having forgiven us all our trespasses." Paul afterwards said to Titus: "He saved us by the washing of regeneration [new birth], and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour; that, being [or having been] justified by his grace, we might be made heirs according to the hope of eternal life."

The washing of the new birth was the cleansing of the Spirit: that cleansing that accompanies the new birth. The renewal of the Holy Spirit is the raising from death, the restoration to life. Hence, after this baptism we should walk forth in newness of life. (Rom. vi. 4.) By water baptism we proclaimed the full remission of sin through Christ; by the baptism of the Holy Spirit we are united to Christ as the branch to the vine, and partake of his death, burial, and resurrection, coming up to newness of life through him.

The peculiar work of the Holy Spirit is to renew the spirit life of a man, called "regeneration." The Greeks used this word to express the changed state of the earth in spring. We behold all nature before us bereft of the activities of life; there are no blossoms, no fruits; but suddenly the spirit of spring passes over the earth, and what a change we behold! there is new life in everything, there are blossoms, and there is fruit. So the Spirit of God finds us in a state of spiritual desolation, inactivity, and death; He passes into us and renews our spiritual life, and produces in us the peaceful fruits of righteousness.

David likens the renewed man to a tree planted by the rivers of water. (Ps. i.) When instantaneous moral reformation takes place, then there flows in instantaneously the Spirit of God.

The Mode of the Baptism of the Holy Spirit.

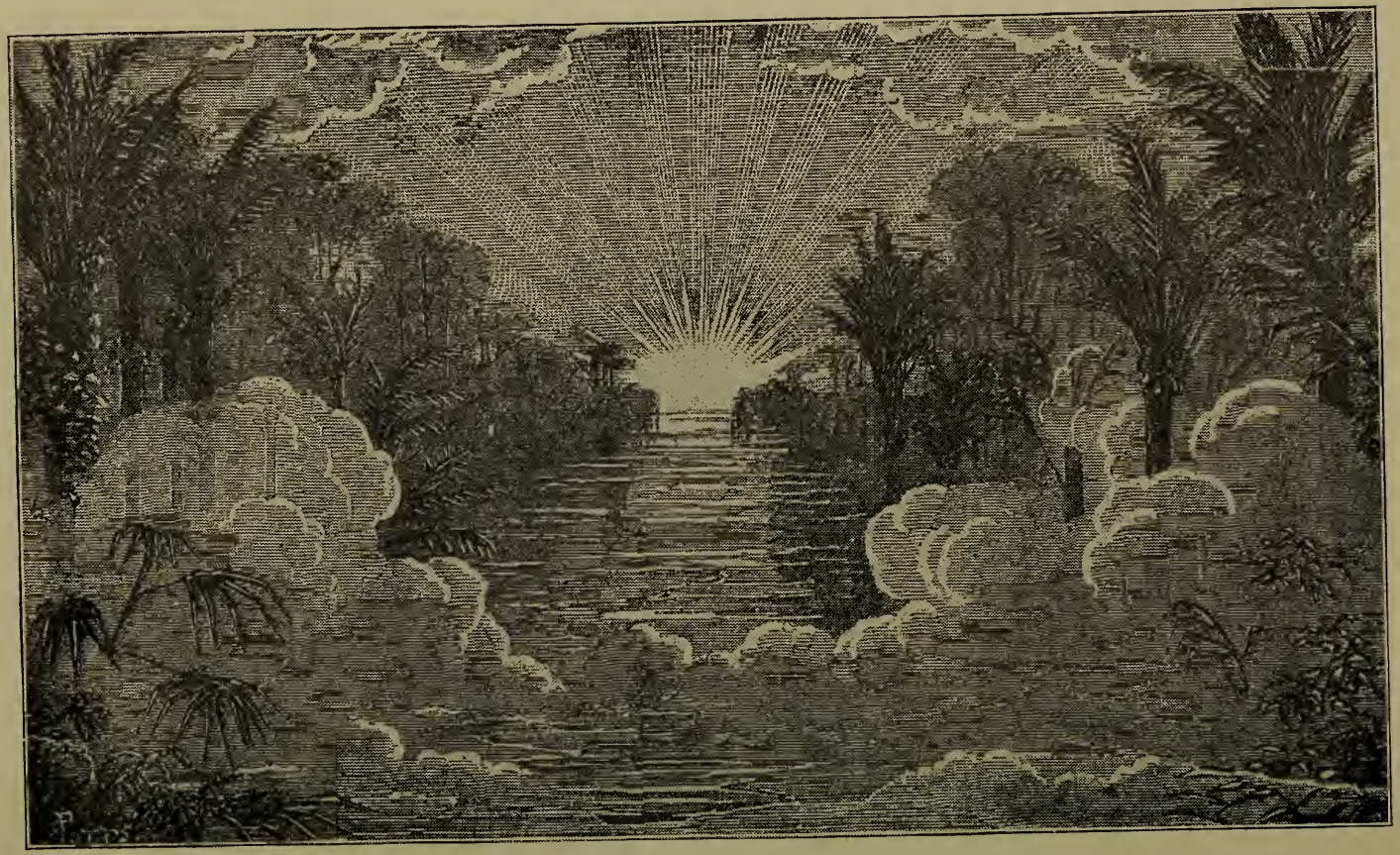
Those who speak of the mode of the baptism of the Holy Spirit do not, we think, have a due regard to the subject of which they speak. The Holy Spirit is a divine person, and not an influence or an element of any nature with which or into which baptism may be had as with water. The Holy Spirit is the third Person in the glorious Trinity, and equal with the Father and the Son. The baptism of the Holy Spirit is the descent of this divine Person into the human life. Human speech is a vehicle of thought, a means of communication, and God in communicating with man must of necessity speak to him in human language. He has revealed to us

how the Holy Spirit "descended" on Jesus, "lighting" upon him, and how he appeared unto the apostles cloven tongues like as of fire, and "sat upon" each of them, and "filled them;" how the Holy Ghost "fell on" all of them which heard the word at the house of Cornelius; and how he had not yet fallen upon the converts of Philip in Samaria, and through Joel he had foretold when the Holy Spirit should be poured out upon all flesh; besides other similar references. But by such words as "poured out," "sat upon," "fallen upon," "filled," etc., does God design to teach us a mode by which he is limited in the baptism of the Spirit? Does he design to teach us that the Holy Spirit is poured down on a human head or sprinkled upon it, or does he intimate that one is taken up and immersed into the divine Person? Does not the baptism of the Holy Spirit mean this only to an unprejudiced mind, that the Holy Spirit descends upon the human life and enters it and thereby unites it to Christ—to God in an actual mystical union with the Christ life—and by the power and operation of God raises the man from a state of death to newness of life? In regard to the Holy Spirit, we must use baptism in a sense apart from the mode of water baptism.

This shows conclusively that the word "baptize" *(baptizo),* as used in the Bible, has a meaning and a use separate and distinct from its modal significance in the Greek; and no matter what mode we may draw from it, we must not be unmindful that baptism itself is separate and distinct in its significations from all modes.

DESCENT OF THE SPIRIT AT PENTECOST.

We all know what a star is in the Greek; however, the stars that John beheld in the Master's hand as he stood among the candle stands were not the luminaries of the heaven, but stood for the seven ministers of the Churches of Asia. So we have just learned that the baptism of the Holy Spirit is not what the word means in the Greek, but is the descent of the Holy Spirit into the lives of men; and by the word "descent" he simply means that he has come down from above to dwell with men and make them new creatures in Christ Jesus.



THE RIVER OF THE WATER OF LIFE.

XI.

THE RIVER OF LIFE AND ITS LIVING WATER.

St. John tells us of a River of the Water of Life, clear as a crystal, proceeding out of the throne of God and the Lamb. (Rev. xxii. 1.)

This is recognized by all Bible scholars as a representation of the abundance of the divine life with which the children of men are blessed. It is a manifestation of the Holy Spirit in the earth. He does not come as a little rill or a brooklet or a rivulet; but the symbol of his coming is the mighty river, clear and beautiful, surrounded with health-giving trees, which bear fruit every month of the year, and whose leaves are for the healing of the nations.

Of this life-giving water, Jesus spoke to the woman of Samaria. The woman knew what water was, and Jesus wanted to tell her by comparison what spirit was. So he uses the term "water" to represent it by adding the Greek word *Zoe* (pronounced *Zoay*), making it *Zoe* water, or life water—the water of life. Water satiates the thirst incident to animal life, but as Jesus said: "Whosoever drinketh of it shall thirst again." Not so with the water of life, for the Master says: "Whosoever drinketh of it shall never thirst again."

He tells us also of this water. He says: "He that

believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the SPIRIT, which they that believed on him were to receive." (John vii. 38, 39.)

The thirst which it satisfies is that of which the Saviour speaks in the Sermon on the Mount: "Blessed are they which do hunger and thirst after righteousness." As to who may drink it, Isaiah said: "Ho, every one that thirsteth, come ye to the waters." (Isa. lv. 1.) And Jesus says: "If any man thirst, let him come unto me, and drink." (John vii. 37.) In Revelation we read: "Whosoever will [or is willing], let him take the water of life freely." (Chapter xxii.) Isaiah, in referring to these wells of spiritual water, says: "With joy shall ye draw water out of the wells of salvation."

"Give me to drink of this water" should be the prayer of every human being.

XII.

JESUS AND NICODEMUS.

Nicodemus, who was a ruler of the Jews, came to Jesus by night, no doubt to talk with him about the kingdom of heaven, which Jesus was establishing in the earth.

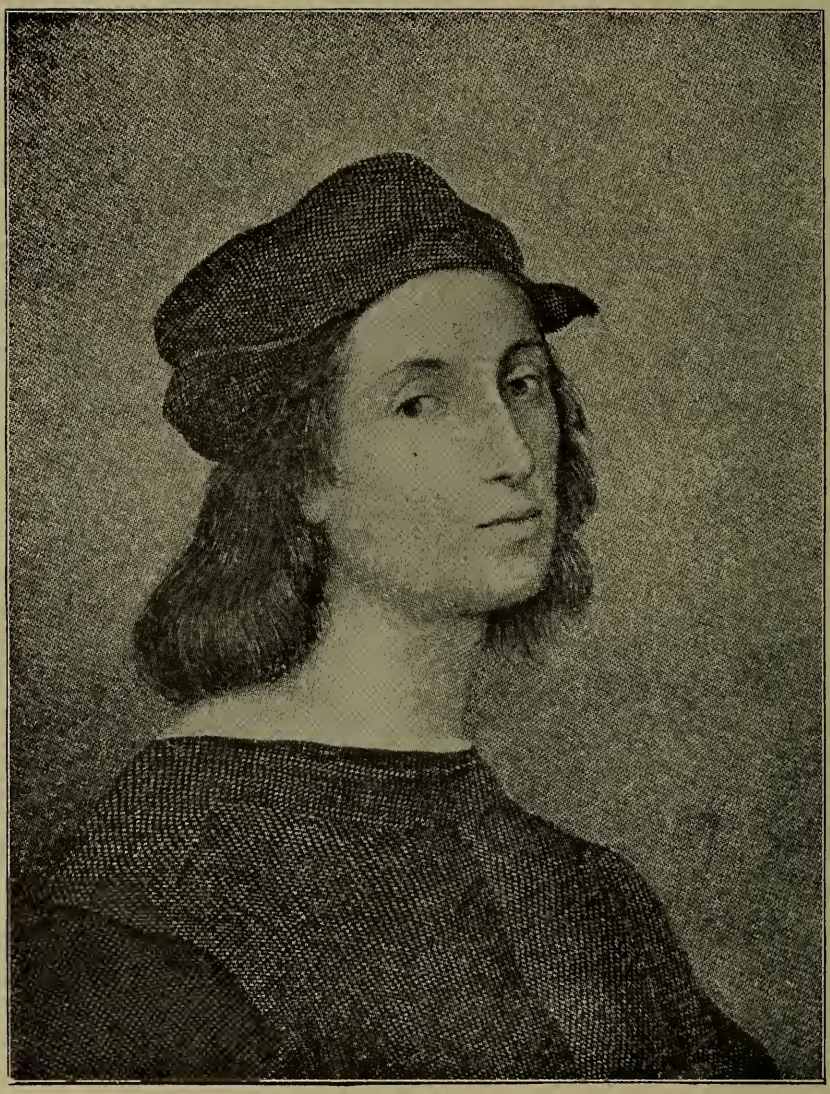
Jesus said to him: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." In the Revised Version the words "born again" are rendered "born anew;" and the Syriac New Testament gives the same rendering. The Greek word *anothen* means "from above, again, anew." The translators of the King James Bible select the word "again" to express the meaning of the original, and the revisers take the word "anew." Some translators take the word "above." Nicodemus seems to have interpreted the word as "again," applying it to the natural birth. Jesus tells him not to marvel or be surprised at the statement that he must be born again. Said he: "That which is born of the Spirit [*Pneumatos*] is spirit [*pneuma*]." He directs his mind from the natural to the spiritual. Then Jesus explains this wonderful spirit birth. He said: "The wind bloweth where it listeth [chooseth, will], and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit [*Pneumatos*]."

JESUS AND NICODEMUS.

(Necessity of the New Birth.)

Jesus here teaches that spirit birth is a reality, just as real as natural birth; but it comes as a free gift, it comes as the wind comes. We see evidences of the passing wind: it fans our cheek in the gentle zephyr; it sighs in the pines; it rattles the panes and roars in the storm; and yet we do not see it. But no man doubts that the wind blows. So it is with the spirit birth. We do not see it; but we see the evidences of it. In physical birth we see that there is physical life—the child physically lives. In spiritual life we see that the man spiritually lives. As another expresses it, he loves and hopes and aspires and feels the vital reality of the unseen eternal verities.

This new birth, this being born again or anew, is bringing again spirit life into the lost soul. The new birth takes place in the baptism of the Holy Spirit already so fully explained. One thus born anew is ready for the realization of spirit life with God in the temple of the Holy Spirit.



RAPHAEL.

XIII.

THE GREAT TEMPLES OF THE EARTH, AND THE TEMPLE OF THE HOLY SPIRIT.

Solomon erected under the divine guidance a magnificent temple at Jerusalem; but the glory of it, though far-famed among the nations, is not comparable to the temple of the Holy Spirit, which God not only plans but builds. Hiram and his workmen were mighty craftsmen, but God displayed more skill in planning the human eye, the window of his temple, than all the plans their "trestle board" contained. Raphael was a great master among the painters of earth, but the beautiful colorings in his pencilings were mere imitations of the tints God has placed in the flowers. Michael Angelo was a master among the sculptors; but the ideal images his deft hands traced in the fair marble of his beautiful land were but the feeble awakening of powers that man possesses only because of his relationship to God. Man is great only as he is inspired from above or borrows from nature her secrets and applies them, and the creatures of his best imaginations and fancies are built upon visions of something that God has made. It may be a form in a fleeting cloud or a form hid in the growth of a tree or a flower, a wasted mountain or the contour of a landscape.

From somewhere comes the suggestion to bestir the creative genius to ideal thought and vision.

What God does may be imitated, but can never be excelled. The temples of earth and their beautiful adornings, consecrated to the worship of God and beloved because God's assemblies are gathered there and God's word preached from their altars and sacred ministrations of blessed memories have there been ofttimes celebrated, are the temples of God; but not the temples in which God dwells. God dwells not in temples made with hands. Man may build costly houses and adorn them with all the beauties of artistic skill; he may consecrate them to God and call them God's temples; but the Great Spirit dwells no more there than on the hills, in the valleys, in the groves, and in the fields. God cannot be incased in brick and mortar or in glass or in wood or in any of the metals.

We love our stately buildings whose steeples stand like sentinels pointing the world to God and heaven; they are consecrated and holy to the uses of our Maker. But God has another temple to dwell in on earth. It is the human body. Says Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "What? know ye not that your body is the temple of the Holy Ghost?"

When the Christian man comes to realize this great truth and appreciate properly the position in which it places him in his relations to God and man —to God as his ever-present companion, and to man as the illustrator of a life united with that of God— he can then understand the scriptural injunctions,

"Keep yourself unspotted from the world;" "Set your affection on things above, not on things on the earth;" for if it is true that God is with us, that he inhabits our bodies with us and sups with us and communes directly with our spirits, then we should partake more of his nature and comprehend more of his life and of his kingdom than we do of the world or the earth, with which we come in contact only through our outward senses, and in which we are but strangers and pilgrims traveling to the grave. In other words, we should give way to the leadership of the Spirit and follow his teachings, that we may grow more and more Godlike in our natures. Not only so; but we must also guard, protect, strengthen, and adorn the temple of God—guard and protect it by keeping in subjection our carnal appetites and desires, which can be done only by abstaining from everything that has the appearance of evil about it, and by keeping our thoughts on useful or pure or lofty themes. We can strengthen it by a due and proper exercise of all its parts—the mental part by the constant cultivation of the mind, the physical part by the proper nourishment and use of the body. The spiritual nature does not form a part of the temple, but it has its influence upon it and shines through it like the light through the shade which covers it to mellow its brightness.

The spirit part of the man is united in mystical union with the God life (the Christ life) through the baptism of the Holy Spirit; and if it abides with the Spirit, it may sweetly rest from the cares of life and find refuge and shelter "in the time of the

storms." The spiritual part must be cultivated by the exercise of the Christian graces and virtues.

A Christian man cannot afford to follow any other course. The apostle says: "If any man defile the temple of God, him shall God destroy." "What agreement hath the temple of God with idols? . . . Come out from among them, and ye be separate, saith the Lord, and touch not the unclean thing." "They that are Christ's have crucified the flesh with the affections and lusts."

Christ's Reign Is Over the Spirit Man.

We have stated that in the kingdom of heaven Christ's reign is over the spirit nature of man. Let the Christian bear in mind that he has two natures: the animal nature and the spirit nature. The animal nature is the *psyche* of the Greeks, and is translated generally in our New Testament "soul." The spirit nature is represented by the Greeks with the word *pneuma,* and this is translated in the New Testament "spirit." *Psyche* is often spoken of as the flesh, and is also alluded to as the natural man. It is not subject to those laws of God which are provided for the salvation and elevation of the spirit life, and we are told that it cannot be. (Rom. viii. 7.)

Now some teach that in becoming Christians God takes out all animal desire and destroys animal passion and animal appetite. We should understand that the destruction of all these things would be almost, if not entire, natural death. Religion does not destroy these things, but elevates the spirit nature of man to a height from which it can control

its animal nature. The animal nature is not subject to the moral laws of God, neither can it be; but the animal nature is subject to the law of the spirit of man, and he will be held accountable if he does not govern it. Our animal nature manifests itself quicker in the realm of human life than the spirit nature, because physical food is more readily assimilated than mental and spiritual food. It is, therefore, expected that the animal will exhibit itself first in the life of the child. Happily for us, God has veiled childhood in innocency until the spirit nature is sufficiently developed to control the animal nature. This supremacy of the animal nature in the newborn is not sin; it is nature. The possession of animal life is not sin; it is God's plan for the making of a man. The sinless spirit of the child is developed in animal life, which is not condemned of God or governed by God's moral laws. But when the animal nature reaches the plane of its manifestation, then the spirit of the child will have been sufficiently developed to cope with the issues of life.

Then comes the battle, not between God and the flesh, but between the spirit of man and the flesh of man. "But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." (Gal. v. 16, 17.) The tempers and dispositions of the little children *(paidia)* are simply the reflections of animal life; not the sins of the redeemed spirit, for it has no sin. The spirit *(pneuma)* is the higher nature of man, the

nature over which Christ reigns in the kingdom of heaven. That is of God. God first made the animal man, the *nephesh* of the Hebrew, and then breathed into him the spirit life *(chai),* and he became *chai nephesh.* So in *psyche* of the Greeks we have *pneuma.*

The Christianity of the twentieth century must rise above all creeds and ceremonies, and come to the simple Bible truths:

1. That "God is a Spirit [*Pneuma*], and they that worship him must worship him in spirit [*pneumati*] and in truth." That our *pneuma* (spirit) should engage our closest attention and be the constant desire of our life, spiritual development should be the keynote of our battle cry and men must be taught in that which brings out the spirit nature.

2. *Psyche,* the animal spirit with the fleshly nature, must be kept in subjection, must be subordinated to the spirit life; its illicit affinities must be smothered. In losing sight of this part of our nature, we greatly err; for we have with us and in us an element that is capable of controlling and deceiving us; and not only this, but of dragging us down, as it were, into the very "soul of the world." We claim that this animal soul is exactly the same as the soul of other animal creation, and that it has the same origin at least.

3. We must realize that the *pneuma* (spirit) is just as much a spirit as it ever can be; for death only strips from round it "the garments of mortality and earth." With our spirit nature united with the Christ life, a citizen of Christ's kingdom, we can "sow to the Spirit, and of the Spirit reap everlasting life."

XIV.

THE TRUE WORSHIP IN THE KINGDOM OF HEAVEN.

True worship is not in the gorgeous displays of the temple service, nor in the sacred precincts of any particular place, nor in the beautiful and flowery language of the mendicant, nor in any particular posture of the body; but it is a worship "in spirit [*pneumati*] and in truth [*aletheia,* sincerity]." And the reason given for this kind of worship is that "God is a Spirit [*Pneuma*]."

True worship is the homage and adoration of the *pneuma* (spirit) of man to the great *Pneuma* (God). The mere animal man may strive in vain by prostration, by penance, by sanctimonious gesture, well-modulated voice, or the infliction of personal torture to draw himself toward God in formal service; but it is all a farce, pure and simple. Unless there is an uplifting of the spirit *(pneuma)* of man to the communion, real and sincere, with God, there is no worship. Some who look at the pictures which adorn this book may feel that we are stressing the spiritual side of man; and so we are, because by that means we seek to arouse the reader to a realization of what God wishes him to know—"that he is a spiritual being, subject to spiritual influences, and that the kingdom on earth is purely a spiritual kingdom."

JESUS AND THE WOMAN OF SAMARIA.

Men are studying occultism to try to reach through it the highest spiritual development; but it is to be found rather in Christianity, when we realize that Christianity (if we may dare to speak of it as such) is the highest spiritual cult the world has ever known.

Has occultism given the world a more wonderful character than Jesus Christ? Has it ever given the world a wiser man than Solomon? Who has known more of the future than St. John, the beloved disciple? Did not Jesus read the mind of Nathanael and of the woman of Samaria? Did not Peter go into a trance? Was not Paul caught away into paradise? In the silent broodings or meditations of a Christian's chamber, when the heart is opened heavenward and the mind in passivity awaits the inflow of heavenly strength and wisdom, man reaches a higher state of spiritual power than all occult sciences can teach him.

Turn to the beautiful lesson in John iv. and study what Jesus taught the woman of Samaria about the worship of God at Jacob's well. The Samaritan loved his Mount Gerizim and the Jew his temple at Jerusalem; but Jesus turned both away from their sacred places to their own inner nature, from which should ever ascend the fervor of loving hearts to their Maker.

RAPHAEL.

THE TRANSFIGURATION OF CHRIST.

XV.

THE TRANSFIGURATION OF JESUS, THE CHRIST, AND THE TRANSFIGURATION OF MAN.

The transfiguration of Jesus on the mountain in the presence of Peter, James, and John meant more than to show forth his divinity through the wonderful change of his face and his garments, the presence of those long since departed, and the audible voice of his heavenly recognition: it teaches us the wonderful power of spirit or life to manifest itself in matter.

The divine spirit in the Master shone in his face like the sun, and it whitened his raiment with heavenly radiance. The same word *(metamorpheo)* used to express the transformation of the Christ is used also in regard to man. But when we speak of the transfiguration of men, we do so with due reverence to that greater transformation of Him whom we honor above all as the Son of the living God; for God manifested himself in the transfiguration of the Christ, but man in his feebleness cannot transform himself.

Being by the baptism of the Holy Spirit united to Christ, and constituting the body of Christ, and our bodies being the temple of the Holy Spirit, and our lives being in the loom for God's weaving, we are in position to be transformed into the image of

the Master. We are taught in Romans xii. 2 exactly where our transformation is manifested. It is not in the face to shine as the sun, nor yet in our garments to become white as the light; it is not to be fashioned according to this world, but to be transformed (transfigured, metamorphosed) by the renewing of the mind. We are also taught in 2 Corinthians iii. 18 how this is to be accomplished: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

The Holy Spirit transforms, renews the mind, and from it issue the chaste thought and the pure word. If evil thoughts have a lodgment and a nest or hiding place in the mind, then we must needs be transfigured—have the mind renewed. If obscene words pass the lips, then the mind needs renewing. A corrupt mind poisons the fountain of the life. The transformed man is manifested in his works. Let others see your good works that they may be constrained to glorify your Father which is in heaven. Your goodly deeds and upright conversation are the light of the world. Like a city that is set upon a hill, they cannot be hid.

Our Christianity lacks in this element. Men are resurrected into life, and are formally received into some branch of the visible Church, and often become wonderfully satisfied with their spiritual conditions. They should be taught that they are now introduced into realms of thought and action where progression and change should mark every period of life. There

must be a transfiguration in that progression from glory to glory in the divine life. The bud must be unfolded into the flower, and that Spirit power and illumination be fully realized in the Christian life.

XVI.

THE DEVELOPMENT OF INDIVIDUAL LIFE.

When we awake to the realization of the divine presence within the temple in which we ourselves dwell, and when we realize that the kingdom of heaven (or reign of Christ) in our lives has begun within us, then we should know how to proceed with the development that should come to every Christian life. Happily for us, Jesus himself has given us the key to what we now seek in the growth and development of the lily. Jesus said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

The poets consider the lilies, and find them to be things of beauty, shining with glory. One of them sang:

"Take but the humblest lily of the field,
And, if our pride will to our reason yield,
It must by sure comparison be shown
That on the regal seat great David's son,
Arrayed in all his robes of type and power,
Shines with less glory than that simple flower."

The Christian women consider the lily; and on Easter morn they decorate the chancel of the church with their beautiful flowers—a sweet offering to a risen Christ.

Our young men and maidens consider the lilies; and when they "talk in flowers and tell in a garland their loves and cares," the lily speaks for them of "delicate simplicity."

But the Master presented us with something greater and deeper than those superficial considerations. He spoke of their beautiful garments, and contrasted them with the glory of Solomon; but it was to draw our attention to them, that we might learn that higher lesson—"how they grow."

The growth of the lily contains a great revelation to us, if we would see it. It beautifully illustrates God's providence and unfolds us God's plans of building. How does the lily grow? We are told that it does not get its growth through toiling and spinning; but that God "clothed the grass of the field." It is God who weaves its growth and its beauteous garments. The Master in the same sermon gives us the truth again when he says: "Which of you by taking thought can add one cubit unto his stature?" The growth of the human stature, like the growth of the lily, is of divine weaving. God is the mystic weaver of all things:

"Calmly see the mystic weaver
Throw his shuttle to and fro;
'Mid the noise and wild confusion,
Well the weaver seems to know

What each motion and commotion,
What each fusion and confusion,
In the grand results will show."

But this is only half of the lesson the lilies teach us; and if we stop here, we only recognize God as the "Potter with his clay." Egypt had gone this far long before the days of Moses, for on the bas-reliefs at Philæ, says Salvolini, "we see the picture of the god Chnoupsis making human limbs in a potter's mill charged with clay." The lily teaches us more than this: it tells us that while God does the weaving, it must furnish the material.

Hence we find it sending its roots down into the soil, taking up its watery food; while its leaves are sent out into the air to get food in gaseous form; and these constitute the material which the Master Builder uses to weave its growth and garments.

Now, suppose we pluck the lily from the soil and hang it on the garden fence, would it grow? Would there be any weaving of beautiful garment? No; it would wither and die. The potter would be ready to handle the clay, but there would be no clay to handle. If we as individuals could realize this great truth, we would have something to offer every day for the deft hand of the mystic weaver.

In the light of this teaching we may consider any department of life—the reader can enlarge the idea. For example, take the human mind. How poor and scanty some minds are! There is no growth or development beyond that which results naturally from contact with others. The builder has done some-

thing with even that; but nothing else having been furnished, we behold a pigmy in the race of life. To have mental development, as a rule, we must apply the mind in search of knowledge.

But the design of our article is to give this lesson in its application to spiritual building. God is ready to weave for us beautiful characters and lives if we furnish the material. The material here is the deed, the word, the thought, which make justice, truth, mercy, and right. It is not fame nor honor nor earthly treasure. Deeds of charity, deeds of mercy, words of love, thoughts of the beautiful and good—from these can be woven a beautiful life, a magnificent temple. He who does no deeds of mercy, speaks no words of love, thinks not of the beautiful and the good, but who is wrapped up in the things of time —its fame, its treasures—how can such a one expect the texture of his life to show the web and woof of spirit triumph?

The farmer had just as well plant his seed and go into his house and wait for a "smiling providence" to weave for him "the full corn in the ear." The bird had just as well sit upon its perch and refuse to gather the food that the kind Father scatters all around for his subsistence, and expect to grow a beautiful plumage.

God is good. May we find his way in the lesson of the lily; and when life's race is run, may we be able to say:

"With mercy and with judgment,
My web of time he wove;

"CONSIDER THE LILIES."

(The secret of all growth.)

And aye, the dews of sorrow
Were lustered with his love!"

This is a leaf in nature's book, and from it the Christian must learn that if he brings meager spiritual materials his spiritual temple will be insignificant, but that if he brings an abundance of spiritual materials his temple will be beautiful and as replete as his furnishings will entitle him.

To open the book of nature, so full of beautiful truths, is the lifelong work of a Christian. Nature is true to herself, obedient to God under fixed laws, and works out a beautiful destiny for all that her hands find to do. The laws of nature are not more certain in their operations than the laws that govern spirit life. "Whatsoever a man soweth, that shall he also reap," is a law applicable to both worlds; and the reapings in spirit life are just as true as the natural products that give back their harvest gleanings.

We fill our barns with the products of the soil, and our earthly temples are builded from the food we furnish; and so likewise God builds our spirit temple from our gatherings—the harvests of our deeds, words, and thoughts.

XVII.

DIVERSITY OF SPIRITUAL GIFTS—UNITY IN THE KINGDOM.

In 1 Corinthians xii. we are taught that there is a diversity of spiritual gifts. These are: a word of wisdom, a word of knowledge, faith, the power of healing, the power to work miracles, the discerning of spirits, divers kinds of tongues, the interpretation of tongues. All these gifts come from the selfsame Spirit, dividing to every man severally as he will. Not only is there diversity in the operation of the Spirit, but there is diversity everywhere.

God could have made one world large enough to hold all his creations; but he did not choose to do it. He made over three hundred millions of worlds, differing from each other in size and in their orbits, producing a wonderful variety of harmony and beauty.

God might have given one color to all the flowers, so that the fields and the gardens would look alike; but he did not do it. He took the seven colors to diversify all the face of nature, and by blend and shade he penciled them in delicate beauty, to delight the eye and to inspire the admiration of men.

The trees of the wood might have been given the same form of leaf, with the same tint of color, presenting a view of uniform and unbroken lines; but

CASTLE SAN ANGELO AND ST. PETER'S, ROME.

From "Italy, the Magic Land," by Lilian Whiting. Published by Little, Brown & Co., Boston.

God chose rather to make them in different shapes and give them different tints, that man might with pleasure "view the landscape o'er."

What a diversity there is in our fruits, in our soils, in our varieties of water, in our climates, and in our vegetable productions! Are not all the animals about us different?

Even in those that appear to be uniform we often find a wonderful diversity. Light appears bright to our eyes and uniform in its appearance; yet the analysis of a single ray of light in the spectroscope exhibits the colors of the rainbow: so that if we had an enlarged vision we would behold the world wrapped, as it were, in all the colors that sometimes make beautiful the bosom of the darkest clouds. Such our world may appear to the spirit life.

In the realm of intellect the same variety exists. One has a gift for mathematics, another for languages, another for oratory, another for drawing, on down through the scale of intelligence to the reader of yellow-back novels. The faculties of the minds of men have also a different degree of development. Some are wonderfully blessed with recollection, some with ideality, some with the power of comparison, and some with knowledge of human nature, etc. These individualities make men so dissimilar that we may say they differ as much as their timepieces.

Yet, notwithstanding all this variety, we find also everywhere unity of design. The variety of flowers makes the beautiful garden, the variety of worlds makes the beautiful universe, the variety of sounds

makes sweet music when blended in harmony, the variety of intellect forces men into different channels of trades and professions. Thus we perceive that variety is not only the spice of life, but it is the only basis upon which life could subsist and society can be constructed.

The same principles apply to our Churches, which is the application we specially designed to make in this chapter. We have many different kinds of Churches, to suit different kinds of intellects; but all these Churches make but one Church. That man who is so ignorant and uncharitable and unchristian as to imagine that his Church is the only Church ought to be pitied and not scorned, for he is a weak brother. Let every man love his Church and stand by his denomination, and think, if he pleases, it is the more excellent way; but never, never allow the mind to conceive the thought that this or that Church is the only Church. In 1 Corinthians xii. 13 read this truth and be wiser: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The study of this twelfth chapter will show any unprejudiced mind that it is the Spirit of God that gives us these special gifts; and it is the baptism of that selfsame Spirit that unites all Christians of all Churches into one body. In the individual Church we should find diversity also in spiritual gifts. One member may be made wise—that is, can rightly use and exercise knowledge (sound judgment); another has learning, information, etc.; another has faith predominating in

everything—a wonderful and a happy gift—not the faith of man, but the second (the higher faith), the faith that God gives; another has the gift of healing. In this how fallen is the Church from her glorious state! If a Church member should arise in one of our churches and say, "Brethren, the Lord has blessed me with the power to heal," there would be a murmur; and some might say: "Poor fellow, he is beside himself." Another member may have the power to work miracles, or, as the original better expresses it, the inworking of powers, the operations of mighty works; another may prophesy, speak from the impulse of the Spirit; another may discern spirits, the power to discriminate between the evil spirits and the good spirits; another may have the gift of comprehending speech and another of interpreting language. These all make up the perfect Church. 1 Corinthians xii. 7 reads in the original: "And to each is given the manifestation of the Spirit for the benefit of all."

There must be unity in the Churches. The pastor must, to be successful, find out the gifts of his members, and these must be worked to their best advantage. Is there one gifted in song? O let the heaven-inspired music arise in blessed anthems of praise from the lips in the voluntary!

If one is gifted in wisdom, let him lead to success; if one is gifted in information, let him teach and impart to others the rich learning he possesses; if one has the power to heal, send him to the sick; if one has faith, the God-given faith that unlocks the very portals of heaven, let him go to the altar and

call down the blessings; if one is gifted in discriminating spirits, let him say whether this or that is of the Spirit of God; if one can interpret the hidden truths of language, let him preach what he finds to be the truth.

The individual members must know that not all the learning is in their heads, nor all the piety in their lives. The member who cannot stand a prelude of sweet song ought to go out to prayer in the woods and pray God to give him the capacity of appreciating others' gifts. The member who cannot stand an exuberance of faith, and looks incredibly upon the man peculiarly blessed in this regard, ought to pray for his own faith to be enlarged. Harmony, unity, charity—these are the three essentials of success in the kingdom of heaven and all Christian Churches.

XVIII.

TWO CLASSES OF THE KINGDOM OF HEAVEN ON EARTH (HEB. V. AND VI.).

We have two distinct classes of Christians. One class remain among the rudiments of the first principles of the oracles of God, and are referred to as the partakers of milk. The other class are composed of those who leave these first principles and go on unto perfection, or full growth, and are referred to as the users of meat or solid food.

The first class, the partakers of the milk of the word, are said to be inexperienced in the word of righteousness, because they are babes. Now, the first principles which these are commanded to leave in order that they may go on to perfection are clearly stated in Hebrews vi., and are as follows:

1. Repentance from dead works.
2. Faith toward God.
3. The teachings of baptism.
4. The laying on of hands.
5. The resurrection of the dead.
6. The eternal judgment.

Christians who spend their time considering these first principles and ministers of the gospel who preach only upon them should not be disappointed if they find only the experience of the partakers of milk. St. Paul found this condition to exist: Christians dull

of hearing, who, while they ought to have been teachers, have need again that they be taught the first principles. (Heb. v. 12.)

Now, as we said, the second class, the users of meat or solid food, are those who leave the first principles and go on to perfection. The word translated "go on" in the Greek implies a change of position, and means to proceed, to make progress.

So we see a marked difference between those who are satisfied to live in the first principles of Christianity, whose delights are to be found in the embracement and discussions of these, and those who, having possessed these, press on to the higher life of perfection or Christian maturity.

St. Paul tells us: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14.) The word translated "press toward" means to pursue, to press forward, to endeavor earnestly to acquire. This is the same thought expressed in Hebrews of which we have just spoken. No Christian must be satisfied with his first experience, but must seek that greater development in the Christian life which makes him full grown in Christ Jesus; and our ministers when they preach the first principles to sinners must preach earnestly the higher life to the Church.

In Hebrews vi., in this same connection, the apostle enjoins us not to be sluggish, but to be "imitators of them who through faith and patience inherit the promises."

Now we know what faith means, but we do not always give attention to what this patience is. Patience means here "patient enduring"—that is, to remain firm and abiding. The Christian who would go on to perfection must be firm in his convictions of right, and must abide in Christ, and have the faith adequate for a full and complete salvation from all sin.

The apostle says in chapter v. that the meat, or solid food, is for the full grown, "even those who by reason of use have their senses [faculties] exercised to discern good and evil."

So we are not only to be firm in the convictions of right, but we must study God's Word and listen to God's Spirit in his teachings of right and wrong. It is for the lack of this study that many who profess the higher blessing ignorantly do things which bring it into disrepute, and wreck their own faith and the faith of others.

There is no formula of suggestion which has the power to elevate the Christian into the higher life. It takes genuine faith, firmness in righteousness, knowledge of good and evil, abidance in Christ.

Let me not be misunderstood. Christian perfection is not gradually attained; time is not one of its essential elements. Both in the natural and the spirit world it is God that gives the increase. In the natural sphere it is by nature's law—the gradual unfoldment into maturity. We have "first the blade, then the ear, after that the full corn in the ear." Not so in spirit life. Here certain conditions produce certain results instantaneously.

We know by experience that when we repented and turned from sin our past sins were blotted out immediately. And when our sins were blotted out, there came seasons of refreshing from the presence of the Lord immediately. (See Acts iii. 19.) So when we had faith and patient endurance that called down the higher blessing, we rejoiced that we might immediately partake of the solid food of the gospel.

XIX.

THE BIBLE THE LAW OF THE KINGDOM OF HEAVEN—OUR DUTY TO STUDY IT.

No man can be a good citizen of any kingdom unless he knows its laws; certain it is that he cannot observe and keep the laws unless he knows something of them. The laws of the kingdom of heaven on earth are in the Bible, and it is the duty of every one who desires to know the way to the kingdom or to walk therein to study the word of God. A Christian who does not do so must of necessity have a low rank in the kingdom, and certainly shows but little appreciation of the great effort of our Heavenly Father to reveal to us his divine will.

All nature points upward to one great Spirit who created all things; and this being we call God. He is manifested to us in his works, which we behold on every hand in matchless beauty and perfection. Above us are the beautiful stars, with silent tread marching through the skies. They light the great empyrean like gentle eyes, and reflect the brightness of the heaven which lies beyond. Around us are the trees and flowers clad in green, beautiful emblems of immortality. On every hand fair landscapes greet the eye; and the songs of birds, the lowing of the herds, the rippling of the streams, the music of the winds, and the thousand other voices of nature all

LISTENING TO THE WORD OF GOD.

"Better had they ne'er been born
Who read to doubt or read to scorn."—Byron.

unite to make the world beautiful and bright. The great Being who made these things could not have crowned all these labors with a creature like man and left him to grope his way through darkness, unconscious of his origin and destiny. He could not have done otherwise than reveal himself somewhere and in some way.

Man has searched the realms of nature for this revelation; and, as we have seen, he finds many useful lessons concealed beneath its beautiful forms. The lessons of growth and the lessons of providence are beautifully and bountifully taught, and the loving, trustful heart can "look through nature up to nature's God." But there is nothing like the spoken word. Our first parents, in that expression of Hebraic beauty, "heard the voice of God walking in the garden in the cool of the day;" and so man in his moments of repose and thoughtfulness has ever listened for his Father's voice. As a result, we find every branch of enlightened humanity with its sacred book (the word of its God), unveiling the secrets of life and pointing the weary of earth to rest. We have searched the realms of nature, we have unearthed and translated the sacred books of the world; but we can nowhere find the revelation except in our Bible. This book, coming from the remotest ages, survives the mutability of time, and increases in brightness as the "civilization of the world casts its light upon its pages."

"This lamp, from off the everlasting throne,
Mercy took down, and in the night of time

Stood, casting on the dark a gracious bow,
And evermore beseeching men with tears
And earnest sighs to hear, believe, and live."

Our Bible differs from all others. For instance: Joseph Smith claimed to have found the Mormon bible engraved on plates of gold; the Koran, of the Mohammedans, consists of revelations claimed to have been made to Mohammed; Zoroaster wrote for the Parsees, Confucius for the Chinese, and Gautama for the Buddhists, etc. Our Bible was written by forty different writers, through fifteen hundred years. "It was written by different classes of men, and under different environments. Some of its writers were from the kings, some from the shepherds, some from fishermen, some from the poets, one was a physician, etc.; some wrote when Israel was in the wilderness, some when they were in the height of glory in the Promised Land, some when they were in captivity; some was written when the writer was in a dungeon," etc. Yet, notwithstanding this diversity of environments, they all wrote as one man to unfold the promise God made in Eden, "that the seed of the woman should bruise the serpent's head," and to put enmity between the seed of the serpent (sin) and the woman's seed.

This unity that runs through the writings of forty men through fifteen hundred years, and under the varied circumstances under which they wrote, is unparalleled in the history of the world, and shows conclusively that they are productions of not forty men, but of one great master mind. It verifies the

revelation that "all Scripture is given by inspiration of God."

"Whence but from heaven could man, unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price."

A large portion of our Bible is nothing more than the history of a great nation, and to all these historical facts there were millions of witnesses. Take, for instance, the passage of the Red Sea. Did not over two million people witness that miraculous intervention of God? In like manner the pillar of cloud and the pillar of fire were seen daily before that people. The Ten Commandments were not found hid away in a box; but all Israel saw the wonderful displays of God's power around Sinai when Moses received them. So that all these things of public occurrence were national history, as well attested as any fact in the past. It is utter folly for any one to deny this portion of the Bible, and this is the greater portion of the book.

A great portion of the Bible refers to other nations. A long time ago some of these allusions were thought to be incorrect; but since the scientists have learned how to read the hieroglyphics of Egypt and the cuneiform writings on the bricks of Babylon the Bible has been so wonderfully corroborated that no intelligent man now doubts these historical mention-

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THE SITE OF THE GREAT BABYLON AS IT NOW APPEARS.

ings. Mr. Rawlinson has a large book showing these confirmations.

Our Bible undertakes to account for the dispersion of men and the diversity of language. There has been found in the ruins of Babylon a clay tablet (now in the British Museum) which corroborates somewhat the Bible narrative. It reads:

"Their work all day they builded;
But to their stronghold in the night
Entirely an end God made.
In his anger also his secret counsel he poured forth,
He set his face to scatter;
He gave command to make strange their speech;
Their progress he impeded.
In that day he blew, and for future time
The mountain was demolished."

Our Bible undertakes to prophesy as to the fate of nations. For example, when Babylon was in the height of its glory, Isaiah, the prophet, said: "Babylon, the glory of kingdoms, the beauty of the Chaldees, excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their flocks to lie down there. But wild beasts of the desert shall lie there," etc. This prophecy has been fulfilled; and of all the desolate places of the earth, proud old Babylon takes the lead now.

There is no doubt but that the moral teachings of the Bible surpass those of any other religious

system in the world; and if man believes in the moral sense, he cannot object to this part of the Bible.

This leaves but little in the Bible, called the miraculous, which men can doubt at all. The fact that it is miraculous shows that it is out of the usual course of nature, and therefore more difficult of belief. But where we find so much truth around a germ it is utter folly to reject the germ without a thorough test and examination. Think of it: Over three hundred million people in the world to-day say they have made the test, and that it is as true of the rest of the book. Do we need any more witnesses? If so, where are the faithful and beloved spirits who for thousands of years have been crossing the river of life "to fairer lands on high?" There must be billions of these.

How can a man be so ignorant as to deny the truth of the Scriptures? How can he doubt that God has revealed himself to men?

Scott has well said:

"Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn."

XX.

SIN.

Sin means error, disobedience, failure, to go astray, etc. It is not an essence. There is not an ounce of it or a pound of it in all the world; and yet the world is full of sin. What is it? It is committing some act God has commanded us not to do, or failing to do some act God has commanded us to do. The first we call "sins of commission" and the second we call "sins of omission."

People sometimes trouble themselves with the question as to whether God is the author of sin. We answer: No. Eve was the author of the first human sin, and Adam the author of the second sin. Each person is the author of his own sins. It is our disobedience that makes sin, and surely God does not desire or direct us to be disobedient.

We read that the wages of sin is death. The Greek word translated "wages" means a soldier's rations, allowance, a stated recompense—a stipend. It means that disobedience gets its recompense, and that recompense is death. We also read that God "will have all men to be saved, and to come unto the knowledge of the truth;" also that he is "not willing that any should perish." (1 Tim. ii. 4 and 2 Pet. iii. 9.)

Now it would be impossible for God to be the

author of that which would defeat his own will and cause many to perish and be lost.

Those who cease to commit sinful acts should be careful also not to commit sins of omission. Duties are enjoined upon us; and if we fail in these duties, we are disobedient. Thousands of Christians refuse the divine command to spread the gospel over the earth, preferring to save their money and twaddle about the conversion of the heathen. This is a sin of omission, or failure to do duty. If the heathen refused to be converted, it would be, nevertheless, our duty to send the gospel to them. Their failures do not justify ours. They have not the light of the gospel; but we are presumed to have it. Our sin is, therefore, the greater.

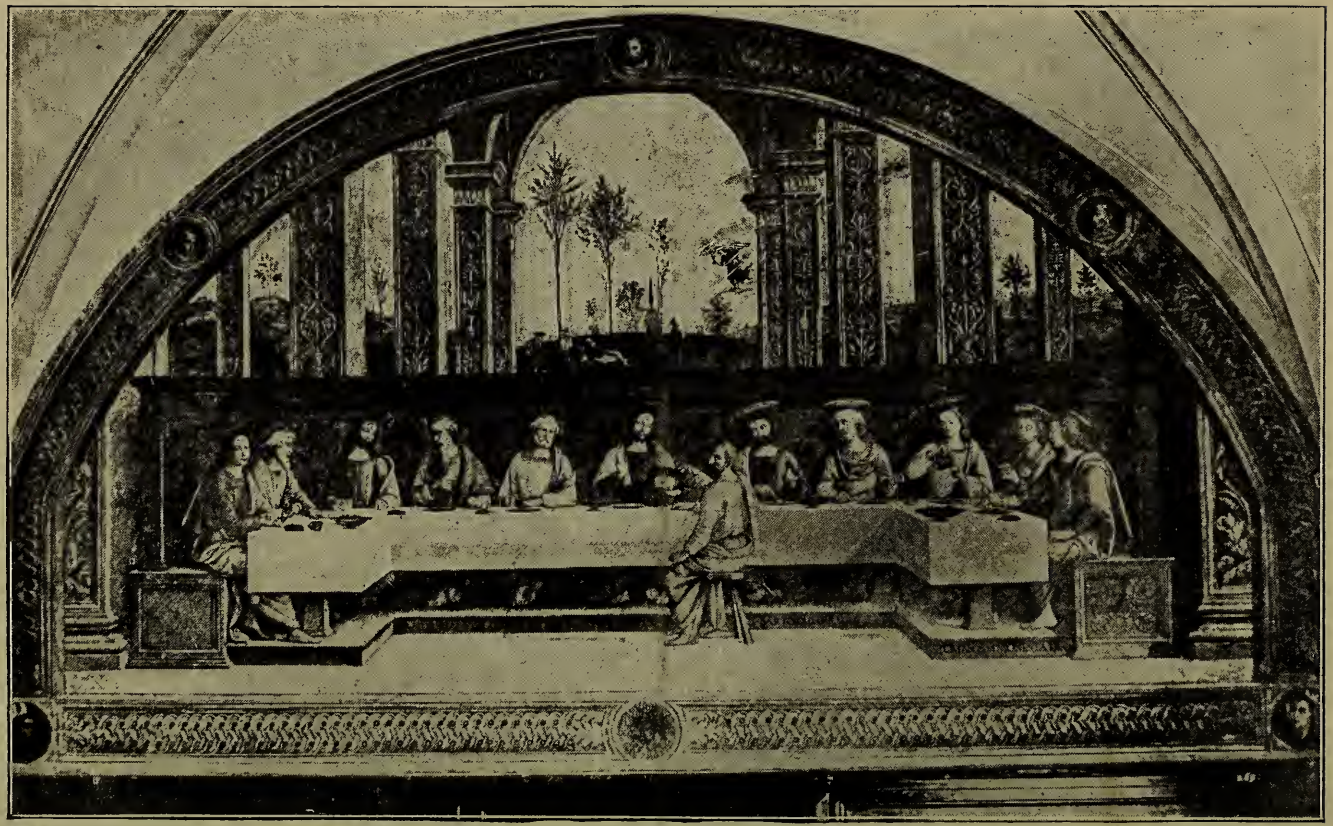
Idle Christians throng our Churches while men are perishing for the word of life; and Charity veils her face in shame that the poor and the sick are left alone to suffer and die unattended. Wasted opportunities, neglected duties, the failure to dare and do confront us at every turn of life. We must cease sinning: then we are guiltless, then we are justified. But we must go farther: "Whatsoever thy hand findeth to do, do it with thy might."

XXI.

THE LORD'S SUPPER—OUR HOLY COMMUNION.

This is an ordinance of the kingdom of heaven, and was instituted by Christ himself before his crucifixion, therefore before the shedding of his blood or the piercing of his body. It was before Pentecost and before the establishment of any organized Christian Church.

1. As Christ was alive at its institution, it is not to be considered in a material sense. It is true that the bread was broken and eaten and that the fruit of the vine was taken and drunk, and that they were material substances; but they were not to satisfy material hunger. (1 Cor. ii. 34.) "Let him who is hungry eat at home; that ye may assemble, not for condemnation." (Syriac Version.) As it could not be taken in a material sense then, so it cannot be now; for Christ's bodily person is in heaven at the right hand of the throne of the Father, and cannot be at the same time visibly and bodily present in the hand of a priest. We can see that Christ spoke symbolically when he said of the bread, "This is my body," and of the fruit of the vine, "This is my blood." In like manner Jesus said of himself: "I am the vine, I am the door, I am the way." These are all symbolic expressions.



RAPHAEL.

THE LORD'S SUPPER.

2. The Lord's Supper is a memorial ceremony. Jesus said: "This do in remembrance of me." (Luke xxii. 19.) Paul said: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death." (1 Cor. xi. 26.) It is showing the Lord's death, and is in remembrance of him. It is more solemn than a funeral, for it is keeping in remembrance the tragic death of one who died for us. Solemnity and love should guide our every movement at the table of the Lord.

3. But "the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16.) The word "communion" *(koinonia)* means fellowship, partnership, participation. It sometimes means contribution in the use of. (Rom. xv. 26.) In the scriptures here it means fellowship and partnership with Christ, participation in the blood of Christ spiritually, contributing to its work by its public recognition and use in our own natures and lives.

4. "This is my blood of the covenant, which is poured out for many for [*eis*] the remission of sins." We had the old covenant and its sign, and now we have the new covenant signified in the cup—the symbol of the blood. The covenant pledges us to Christ and Christ to us.

5. Some think this eating and drinking are to the spirit nature what bread and the fruit of the vine are to the body. They do represent Christ as the nourishment of the spirit. He is the bread of life, and we feed on him spiritually.

6. Christ being spiritually present with us in mystical union, the divine and the human life being united in the temple of God (our body), we can and do receive sweet communion with him.

7. We proclaim the Lord's death till he comes again. (1 Cor. xi. 26.) It is keeping alive his coming again to receive us unto himself. We are told that he shall descend from heaven, and that the good who are alive, as well as the dead who are in Christ, shall be caught up together to meet him; wherefore we are to comfort one another with these words, and we may also with this sacred communion.

8. The water baptism, we have seen, is a witness of the state or condition of the remission of sins, and this sacrament is a symbol of the vicarious sacrifice through which sins are remitted.

9. No special time is prescribed for the taking of this sacrament. The statement is: "As oft as ye take it."

Eat It Not Unworthily.

To eat it unworthily is to call Christ's death to mind without seeking first the forgiveness of sin. It is to pretend to remember his sacrifice, and then not accept the offering that was made for the propitiation of sin; it is to pretend to enter into communion with the Master, and at the same time refuse to partake with him. It is the duty of all Christians to take the sacrament; and to turn the back upon the Lord's table is like rejecting him. The Christian who says he cannot eat worthily is acknowledging that he has gone astray, does not wish

to commune with the Saviour, will not keep in remembrance his death, nor commune with him in his sacred service. It is a sad state or condition for any Christian to occupy, and a position from which one should flee to God for forgiveness; and preparation should be made for future communings. Whenever opportunity offers, let all who love Jesus gather at the Lord's table.

The Elements to Be Used in the Communion.

Unleavened bread and the unfermented juice of the grape are the elements we believe that Jesus used in instituting the supper, and we should follow by using the same elements.

The evangelists who describe this supper are agreed that the drink offered was of the fruit of the vine, and it is designated by them in those very words. St. Paul speaks of it as "this cup." The term "wine" is not used at all.

We are left, therefore, to the circumstances surrounding the supper and the time and object of its institution to determine the nature of the drink.

1. It was the first day of the feast of unleavened bread—the Passover. The Saviour said himself that he was to keep the Passover with his disciples. The law regulating the festival contains this provision: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses." (Ex. xii. 15.)

Now, leaven is something that produces or is designed to produce fermentation. It is that which makes wine intoxicating. As the Saviour found this

"fruit of the vine" on a Jewish table and in a Jewish house on this day of unleavened bread, when all ferment was to be out of the houses of this people, it is reasonable to suppose that it was not fermented wine that was used.

2. The term "wine" was not used; but it was called a "drink of the fruit of the vine." This term certainly indicates a drink more closely related to the fruit than fermented wine. If the term "wine" had been used, the matter might require further investigation; but in its absence we must conclude that intoxicating wine was not used.

3. There is no alcohol in grapes. To make alcoholic wine it is necessary to expose the grape juice to the air until it begins to decay, as all vegetable matter will do when exposed to the air. The great German chemist Liebig says that during the process of decomposition alcohol is formed by an additional element from the air, and the decay is arrested. The product is then called "fermented wine." We see, then, that it is something more than "the fruit of the vine." As oxygen enters into the composition of water and it is no longer oxygen, so grape juice may enter into fermented wine, but it is no longer simple grape juice.

4. Fermented wine at the sacrament tends to revive the taste for alcoholic liquors, and many who have been addicted to drink have been forced to be careful how they partake at the Lord's table. The great privilege of participating in this memorial service, dear to every Christian, was never designed to be a promoter of intemperance; therefore, instead

of seeking to find that the drink of the vine was intoxicating, we should endeavor to find that it was rather the harmless, unfermented juice of the grape.

5. The Jews had leather or skin bottles in which to preserve their wines, and these were covered with tar or pitch so as to keep out the air and prevent fermentation. It was for this reason that they did not put new wine into old bottles.

The old bottles having been emptied and exposed to the air, the juice that had soaked into the skins on the inside was a sure nest of leaven, and soon produced fermentation. As they had this sweet wine, is it not reasonable to suppose that our Saviour used it rather than the leavened or fermented kind, which the Jews had been taught to believe brought woe and sorrow?

There are other reasons for believing fermented wine should not be used at the sacrament; but we will stop here and refer to the drink in its character as a symbol.

It symbolized the blood of Jesus—the natural product of life. Grape juice would symbolize this, but not intoxicating wine, as grape juice is a natural product and wine an artificial one. Let the deacons and elders and stewards procure a drink of the fruit of the vine—simple grape juice put up so that it will not ferment—and let the Church take courage and press on, freed from all connection with the liquor traffic.

XXII.

THE FAITH OF TENDER LOVE—ST. PAUL AND ST. JAMES RECONCILED.

Martin Luther, the great reformer, was so carried away by the doctrine of salvation through faith alone that he doubted the authenticity of the general Epistle of James, because it teaches that "faith without works is dead." He did not think it should have a place among the books of Scripture. But notwithstanding his opposition and the opposition of those who believe with him, this Epistle is retained in the collection, and is recognized by the Christian world to be as truly the word of God as any part of the sacred canon.

Much of the opposition to this teaching of St. James grows out of a misunderstanding of that memorable saying of the apostle Paul, that "with the heart man believeth unto righteousness." This is often erroneously interpreted to mean simple belief, without regard to works, when the true interpretation would give us quite a different idea. Indeed, the analysis of St. Paul's saying will give us substantially the teachings of St. James. Let us consider the saying of St. Paul. He says: "With the heart man believeth unto righteousness." The term "heart" here means the affection, and affection is tender love.

So the saying of St. Paul is equivalent to the statement: "With tender love man believeth unto righteousness."

Now we all know what love is, whether we can explain it or not. Mr. Upham, a noted writer on subjects pertaining to mental philosophy, says: "It is a complex state of the mind embracing, first, a pleasant emotion in view of the object; and, secondly, a desire to do good to that object." In other words, something pleases, affects us pleasantly, and incites within us a desire to please or make that something happy. That is love—the tender love with which we may believe unto righteousness. Tell me whom you love, and I will tell you whom you desire to please; I will tell you whose will controls your will. This desire to please, this doing the will of another, which enters into and forms a part of love, and hence into St. Paul's faith of tender love, is substantially the same thing taught by St. James when he couples faith and works together. For if we love God, we will desire to please him, which we know we can do only by the performance of his will, which is the doing of the works which he has enjoined upon us. One of the meanings of the word "work" here, in the original, is "duty performed." This is the work of God, that we believe on him whom he hath sent (John vi. 29); but it is a duty to partake of Jesus the Bread of Life, to partake of the water of life freely, and to visit the widow and the orphans in their affliction, and to keep ourselves unspotted from the world.

There are two kinds of faith: the faith of the un-

derstanding and the faith of affection or tender love. To illustrate: You tell me there was such a man as Julius Cæsar, and I believe it; but that belief does not affect me in the least, because I do not care anything for that old Roman soldier. So you may tell me there was such a man as Jesus of Nazareth, and I may believe it just as I believe that Julius Cæsar lived, and that belief will not affect me. That is the belief of the understanding, the belief of the people of this country outside the kingdom of heaven; also the belief of the devil and the demons. But if, when told of Jesus, I am pleased at the contemplation of his character, and feel moved by his love for me to take hold of him with my affection; and if I find within me a desire to do the work he has enjoined upon me to do, then I am affected by my belief, and will show by my life that I have the "faith of tender love."

It is right to have the belief of the understanding, but that continues with us only until we see Jesus, for that kind of faith ends in sight. When we see him, we will *know* that *he is,* and have no need of belief in his existence. It is right to have a hope that we will some day walk the streets of the New Jerusalem; but hope will end when we possess the object we desire. Hope ends in fruition. It is "tender love" that survives the grave and extends into the boundless realms of eternity. The Master defined the whole law and prophets to be love—love to God and love to man; for the Master knew that if we loved God we would desire, and not only desire but try, to please him by the observance of his law; and

that if we loved man we would desire also to please him and make him happy in the possession of all things good for his soul.

If we do no work for the Master, if we pass by unheeded his divine commands, we evidence no love for him, we have no faith in him.

We do not mean to say we get faith by works; for no man can by the performance of mere works enter into the divine life. St. Paul tells us that Israel sought righteousness by the works of the law, and failed. The truth is, we may do what we will, and at best we are unprofitable servants.

We do not stress works, except as the outward manifestation of love, which enters into the composition of Christian faith. They flow from love, just as water flows from a fountain. When no water flows out, we know the fount is dry; and so we may know that "faith without works is dead."

It is faith that unlocks the pearly gates of the celestial city of the skies, and it is faith that guides us toward its many mansions. It is to the faithful man that the crown of life is given, and only the faithful ones who can reach the glorious haven—a home in heaven. But it is a faith of affection—a faith that affects the life to obedience and leads it out to trust the God who made us. This is the faith of St. Paul, and the faith of St. James is the faith of tender love.

THE GUARDIAN ANGEL.

XXIII.

GUARDIAN ANGELS.

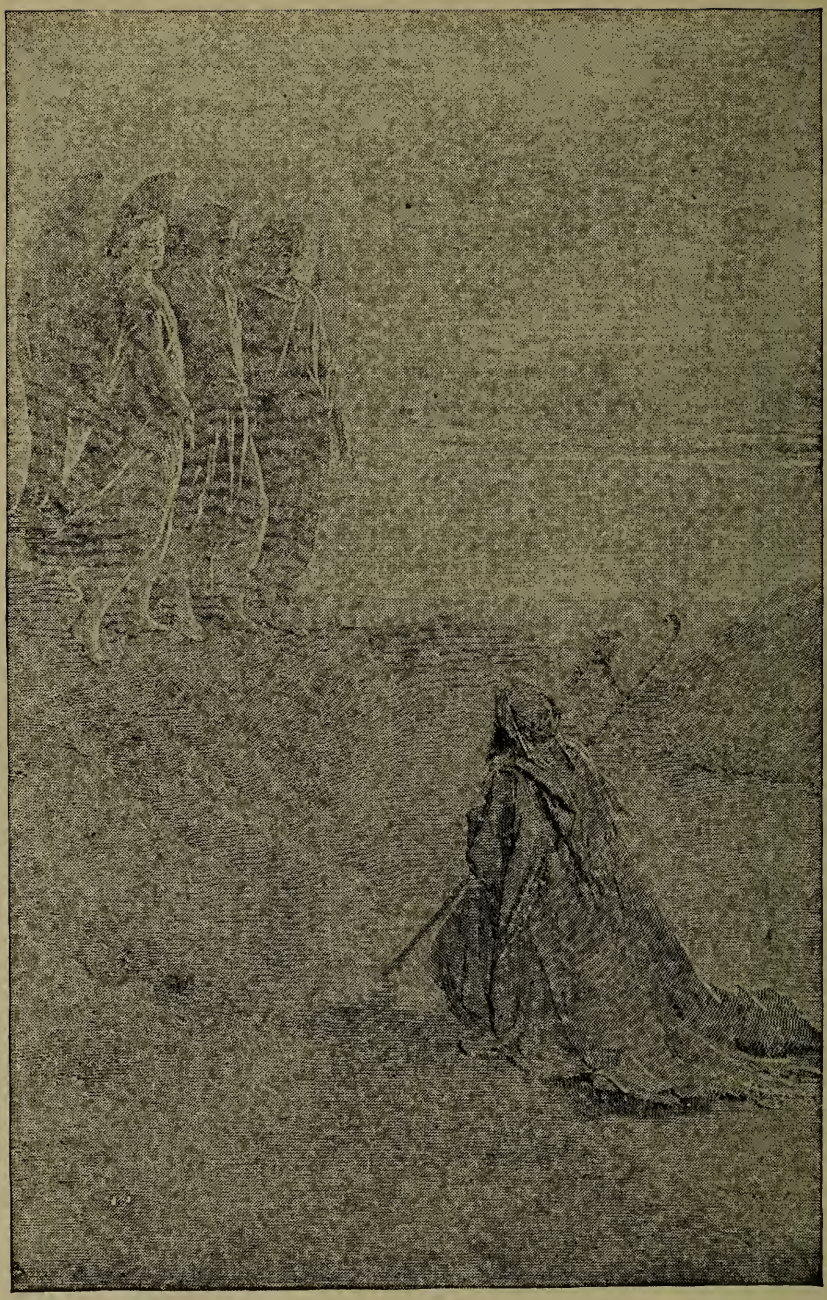
In the ancient Church the guardianship of angels was recognized; but in these latter days this precious truth is almost obsolete. In the Old Testament the visitations of angels were numerous, and in the dawn of our Christian era they took a conspicuous part. Now we hear of such things only in the sweet lullaby of the mother, who unconsciously sings out of a heart of undefiled love and innocency:

"Hush, my dear, lie still and slumber;
Holy angels guard thy bed;
Heavenly blessings without number
Gently fall upon thy head."

Our cradle songs, like infant prayers, never fail to impress us with the truths they contain. Words from tender lips long silent never cease to echo in our hearts; and we trust the dear mothers will continue to sing the little lullaby until the Church comes again to the realization of the glorious truth that they that be for us are more than they that be against us.

John Wesley believed in guardian spirits, and he often sang before retiring that old hymn:

"Let Thy blessed angels, while I sleep,
Around my bed their vigils keep."



MESSENGERS APPEAR TO ABRAHAM.

In the Psalms we read: "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. xxxiv. 7.) Sennacherib learned this great truth when the angel went out of Jerusalem one night and slew one hundred and eighty-five thousand of his army. (Isa. xxxvii. 36.) The enemies of Daniel found it out when they threw him into the den of lions. The angel was there to close the lions' mouths. When Abraham raised his hand to strike the fatal blow into the heart of his beloved Isaac, it was his angel friend that caught his arm. The three angels that visited Abraham and feasted with him under the oaks of Mamre brought glad tidings of a blessing for his old age; and revealed the vengeance of God upon the cities of the plains. Does not David say: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Ps. xci. 10-12.) Now if we need anything else to confirm us in our belief in guardian spirits, let us go to St. Paul. He seems to have put the question at rest by declaring that the whole company of angels were ministering spirits to the heirs of salvation. (Heb. i. 14.)

"How cheering the thought that the angels in bliss
Will bow their bright wings to a world such as this,
Will leave the sweet joys of the mansions above,
To breathe o'er our bosoms some message of love!"

Some materialistic brother may say that is fancy, but Lazarus did not think so when the angels bore

THE ANGEL'S ERRAND.

him from the rich man's gate to the bosom of Abraham. (Luke xvi. 24.)

But if the good guardian spirits can approach us, why may not evil spirits? St. Paul tells us in the last chapter of Ephesians that we wrestle not against flesh and blood, but, to put his saying in plain English, "against wicked spirits." We are told that the good spirits minister to the heirs of salvation, that the camping angels are about those who fear the Lord; but what about those who are not heirs of salvation and who do not fear the Lord? Everything points to the idea that on the condition of a man depends his spiritual atmosphere and surroundings. If a man is pure and holy in his thoughts and life, the heavenly spheres are opened and the descending angels minister, so that he feels as Jacob felt at Bethel: "This is none other but the house of God, and this is the gate of heaven." If a man is impure in word, thought, or action, just to that extent does he receive associations from the spirit world *en rapport* with the evil he embraces. How necessary is it, then, that we seek heart purity and abstain from every sin that doth beset us! The Scripture teaches us that the angels take a very active part in the things of the world. We could not begin to mention all that they have done or are to do. Elijah, under the juniper tree, received of their bounty; Belshazzar, in the handwriting on the wall, received their warning; Elisha, at Dothan, received their protection; Jesus, in the wilderness, received their ministrations; and the shepherds heard their gladsome song, "Peace on earth, good will to men," when

the Beloved lay in the manger at Bethlehem. In the last days the angels will hold the winds of the earth; they will sound the trumpets and empty the vials and preach the gospel and come out of the East to seal the servants of the Lord and bind Satan!

"Hark, hark, my soul! angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more!"

—*Faber.*

XXIV.

THE BOOK OF OUR LIVES.

Our thoughts, our judgments, our actions—indeed, all events that come within our consideration—are impressed upon us. They are just as certain of making an impression upon us as our voices are to make an impression upon the wax cylinder of the phonograph when we speak into it.

Where and how these impressions are made upon us, we do not know. We are simply conscious of the fact that the impressions are made and are retained in our being somewhere and somehow.

Every man whose intellect is not shrouded with physical or mental infirmity is conscious of these facts, and needs not the disquisitions of the learned metaphysicians to direct his mind to them.

As to whether man will receive these impressions does not depend upon his volition. This we also know because there are many things in life that we would gladly have shut out and not retained within us.

The phonograph, when in order, retains everything that is spoken into it; and man receives all impressions that pass in through his senses or his consciousness. We may take the small wax cylinder and scrape off the little indentations that the sound waves make in it because it is a thing of matter, but impressions that are made upon our spirits we cannot erase.

Now we call this act of retaining memory. Some writers call it a power; some, a capacity; some, an attribute; some, a faculty. We know what it is, and we know that it is inherent in man.

The power to recall events, called "recollection," is sometimes classed with memory, but not properly so. The power to recall is simply the power to seek the record and find it, or fish it up and present it afresh to the mind. Some possess this power more wonderfully than others; but this depends greatly upon the physical parts. For example: People sometimes are stricken with paralysis and lose all power to recall anything past, except the most commonplace affairs; but these, upon partial recovery, have been known to come again into all their past knowledge. This is conclusive that the memory was unimpaired, but that the recollection had been clouded by physical infirmity.

That our memories survive our physical death, the parable of the rich man and Lazarus abundantly shows us. (Luke xvi.) Lazarus (which signifies one without help) died and was carried by the Spirit to "Abraham's bosom," which signified the place of spiritual felicity in the minds of the Jews, and represents to us our Paradise. The rich man (who represented an opposite character) died and in Hades (not hell, as translated) lifted up his eyes and, seeing Lazarus in a state of felicity, asked that he might be sent to minister to him. Abraham replied: "Son, remember," etc. If the memory had perished, then there would have been nothing to recall. This rich man also remembered his brethren.

In Revelation the judgment is described (chapter xx.) and the declaration is made that the "books were opened," and we are judged out of the things that are written in them; but these records may be verified from the book of our lives that we have kept ourselves. This subject of memory is one of the most terrible thoughts connected with the future.

Think of it! We carry in our own selves the record of our lives.

Have we wronged a fellow-being? If we have, it is engraven in our own book. Have we been unfaithful to God? If we have, we carry the record to the judgment, and can never say a word when we turn from its bar to our own place. Have we in the shelter of the night degraded our natures? Behold the dark lines that run along our being and make an ugly blot.

According to mythology, Lethe was one of the rivers of the unseen world, the waters of which possessed the property of causing a total forgetfulness of the past. The spirits of the dead, they thought, drank a draught of its waters when entering on the joys of Elysium and ceased to remember the troubles and sorrows of life.

This fancied picture of the misguided heathen is but an emanation from souls sick and faint with the disappointments of life. Tired of the stern realities of time, from which they saw no way to escape, they looked with longing eyes for something to bring "surcease of sorrow" in the life beyond. We have not improved upon the ancients in this desire; man still craves oblivion for his misfortunes. He does

not now seek Lethe's waters in their noiseless flow through unseen lands as these old ancients did; but he is seeking, nevertheless, for some grave of forgetfulness, fleeing, as it were, from the "book of his life."

When he tries to pluck the fairest flowers of life and fails to reach them, whether on his own account or the treachery of others, or perchance strikes the reefs and sands of sorrow that border the sea of life and falls a stranded wreck upon the coast of time with none to do him honor, he would gladly quaff this fabled drink, and turn away in sweet forgetfulness to see once more a bow of hope upon his sky. But, alas! he cannot cease to remember. No fabled waters of fancied lands can obliterate from the mind the memories it has gathered. They will live on, fresh and green, surviving the wreck of matter, the shock of worlds, and the ruins of time.

"Our memories
We cannot erase:
They cling like the odor
Round the old shattered vase;
Their beauty has gone,
Their sweetness is fled,
But memory will gather
The leaves that are dead."

XXV.

GOD AS A PITYING FATHER.

God is that perfect Being of whom man is the likeness and image. We cannot penetrate the hidden mysteries of the unseen spheres, nor comprehend the personalities, or even things, which are to be found there. How far, then, must we fall short of comprehending the nature of the greatest of all its beings—God! We can only look at the likeness and the image as they are revealed to us, and then imagine what must be the great personality they represent.

We know that man was made in his image, and we know that God must be the perfect one, faintly shadowed in the representation of the perfect manhood. God, in speaking of the relative position of man to his own ways and thoughts, says: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." But, fortunately for us in the matter we have in hand to-day, God has permitted a comparison of himself with man.

We speak now of the pitying side of his nature. He says: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." The comparison is plain and simple. "Like as a father pitieth his children" is the standard of measurement

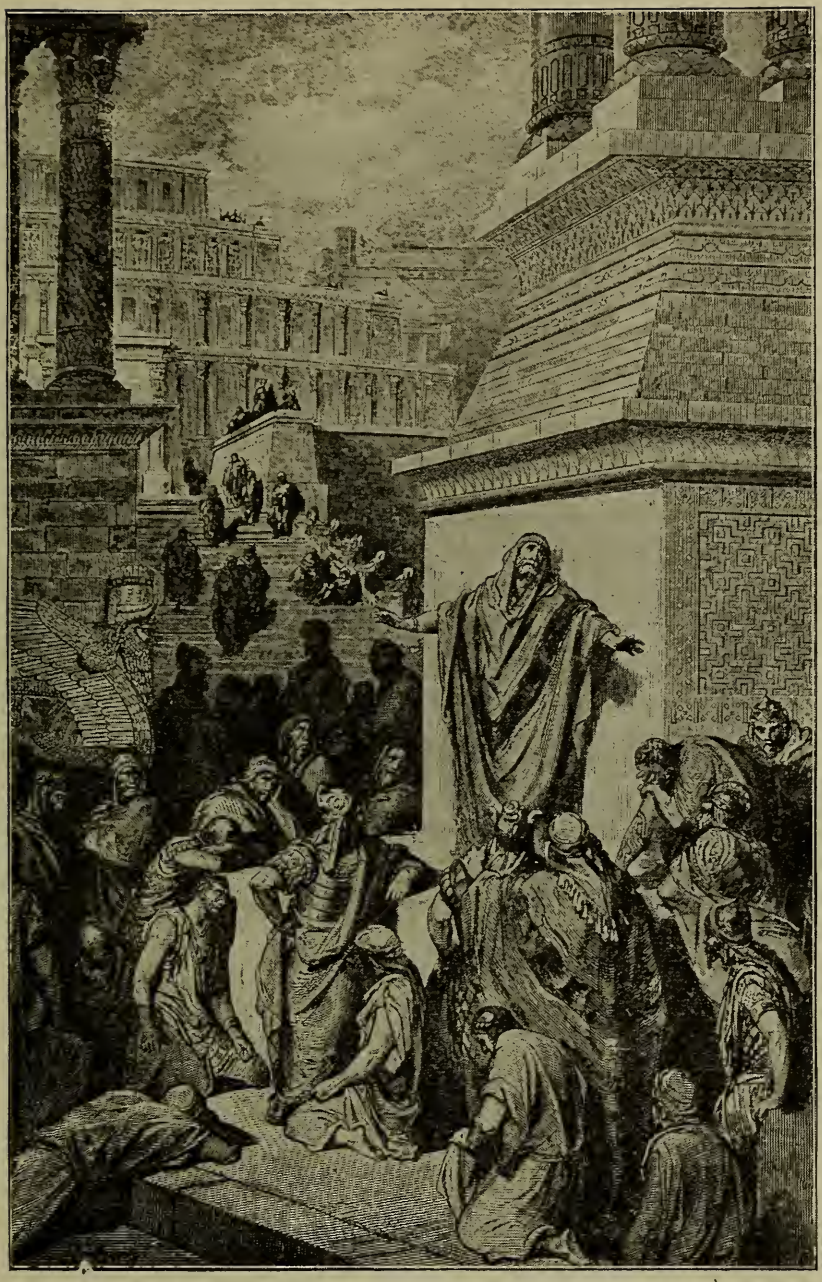
that God himself sets up by which we may determine faintly the extent of his pity for man.

We have had an opportunity of knowing something of parental pity. For upward of twenty-five years we have been engaged in reporting criminal trials, and on these occasions the parental heart manifests itself truly. We have seen tears flow, and heard the low, sad wails of anguish that could touch a heart of stone. That same pity that man has for his children, God has for those who fear him.

Some have tried very hard to make God out as an austere being, ready to inflict the most grievous punishments for the most trivial things; but such is not the character that Revelation gives us of our Father, nor is it the character we see manifested in nature. God is not after punishing people, but is after mending them up and saving them. We need not approach him in fear, but love.

Everywhere in nature we see the processes of healing and saving. If we cut a tree, we are not surprised to find after a time that a great effort has been made to heal over the wound. Job tells us what we already know—that "there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." (Chapter xiv. 7.)

God's efforts are still greatest for us. He heals our broken hearts, binds up our wounds, pities our misfortunes, hears our cries of distress and succors us in times of trouble, and bends all the spirit powers of heaven and earth to rescue us. He is all the time helping us and mending up our broken places;



REPENTANCE OF THE NINEVITES.

and if we just turn our faces heavenward, we catch the sunshine of his love just as the heath flower when it turns its disk to the sun catches the rays of that beneficent orb.

We shall now give two Bible incidents which show our idea of God's pity more clearly than we have words to portray. The first is God's dealings with Nineveh. Nineveh was a great city, but a very wicked one. God sent his prophet there with this message: "Yet forty days, and Nineveh shall be overthrown." (Jonah iii. 4.) Nineveh heard the ominous message, and put on sackcloth and ashes, and fasted as men have seldom fasted, either before or since; for man, beast, and flock tasted nothing. Now, that was a wonderful spectacle. How did God meet it? "And God saw their works, that they turned from their evil way; and God repented of the evil, that he said he would do unto them; and he did it not." (Jonah iii. 10.) The prophet was angry because his prophecy had failed; but God exhibited his pity and love to man as a far higher and nobler attribute than that of displeasure and dire punishment, though greatly deserved.

Our second illustration is about Hezekiah. When he lay upon his couch of sickness one day, he was doubtless surprised to receive a visit from Isaiah, the prophet, who came in with this message: "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." Hezekiah turned his face to the wall and wept sore and prayed earnestly to God and touched the pity of the great Father, who sent Isaiah back again with this message: "I have

"THE PITYING FATHER AND THE PRODIGAL SON."

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." (Luke xv. 18.)

"Like as a father pitieth his children, so the Lord pitieth them that fear him." (Ps. ciii. 13.)

heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." (Isa. xxxviii. 1-5.)

Are there not living witnesses all over the world who can testify that God heard their prayers and pitied and saved them from peril?

If God hears such prayers as these in behalf of the animal nature, will he not hear also the appeals of the dying for a healing of their spirits? When we think that it was a thief whom men loathed, and who was being crucified with Christ to dishonor him, who was the first fruit of the sacrifice of the cross, may we not take courage?

The only limitation put upon this promise is this: that his pity is manifested to "those who fear him." Solomon said: "The fear of the Lord is the beginning of wisdom." Let us fear and obey the Lord, with the full assurance that he pities our frailties and judges us in love and mercy. We believe there are millions in paradise to-day whom the uncharitable opinions of men have consigned to be damned.

"I will arise and go to my father," said the prodigal son; and it was the father that saw him afar off and ran to meet him and fell on his neck and kissed him, and put the best robe on him, and put a ring on his finger and shoes on his feet, and killed the fatted calf, and made merry at his return. So God and angels rejoice at the return of the sinner to the kingdom of heaven.

"O deem not they are blessed alone
Whose lives a peaceful tenor keep;

For God who pities man hath shown
A blessing for the eyes that weep.

God has marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here."

XXVI.

THE PROPAGATION OF THE GOSPEL.

Our Lord, before he was taken up into the heavens, commanded his disciples to go and teach all nations to observe the things he had commanded them to do, to baptize them in the name of the Father, the Son, and the Holy Spirit, and promised to be with them to the consummation of the age.

This was the last commandment the Master gave; but, like the tender, loving words of friends who pass the veil of death, they linger longest in our ear, and echo and reëcho like notes of bugles sounding through mountain valleys. So strongly was the thought impressed upon the apostles that it was necessary for the Master to urge them not to leave Jerusalem at once, but to wait for the baptism of the Holy Spirit; for, said he, "John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. . . . After that the Holy Spirit is come upon you, ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

As the last words escaped his lips, they looked and beheld him passing into the clouds. The apostles waited, and soon (on the day of Pentecost) came the wonderful manifestations during which three thousand people were converted and added to the

Church in a single day, and all were baptized as promised. It is under this command (these parting words and admonitions) that the gospel is propagated, and under them it will continue to be propa gated until all the nations of the earth have heard the gospel of the Christ.

When the apostles looked over the field, what a stupendous undertaking lay before them! Just around them was the Jew ready to crucify them. Ruling over them was Rome, proud, imperial Rome, which was the mistress of the known world, and which had its own gods and its own civilization. To the east lay the great nations of Persia and India and China, to the northward were our own Saxon ancestors, and still in the regions beyond nations dwelt in ignorance and in sin. There was everything to discourage the apostles; but they were true to the Master's command, and went forth in his name, conquering and to conquer. But for this spirit, we Anglo-Saxons would have been worshiping the gods of our fathers to-day.

The truth is, we are so fresh from heathenism ourselves that the very names of our days are mere appellations of their heathen divinities. Tuesday is named for *Tuesco,* Wednesday for *Woden,* Thursday for *Thor,* and Friday for *Frigga*—gods of the Saxons.

But the brave, good men of the early days of Christianity came through the fires of persecution, through the ravings of wild beasts, through the sacrifice of martyrdoms to bring us the good news; and there will ever be found among the bravest and the best men who will carry forward the gospel to those who

still sit in the land of darkness and despair. The truth is, if Christianity were not an emanation from the great Divine, its attendant blessings are so many that common humanity would induce us to spread its beneficence among the nations of the earth.

There are well-meaning Christians who oppose missions for the reason that they prefer to teach their own nations; but they do err, because this is not a question of preferences. The command is to teach all nations, and to go to the uttermost ends of the earth with the instruction.

We may not understand the hidden mysteries of God's plans, but we can understand the simple command: "Go ye therefore and teach all nations," etc. A child can understand that, and the children do understand it, and they are obeying the Master all over the land by contributing their little mite to send the word of life to the uttermost regions of the earth.

Some say it costs too much, but no man has yet fathomed the value of a human soul. How much did it cost the New York *Journal* to rescue Cisneros, the Cuban girl, from the malicious hand of the cruel Spaniard? What large sums have been expended to rescue men from the depths of burning mines! What large sums have been expended to bring them safely from the regions of the North! Can it cost too much to save at any cost one human soul from the darkness of despair?

Some say missions accomplish too little. Alas! this is the cry of ignorance. The missionary spirit made England and France and Germany and America the masters of the world. It is bringing light

into Japan and the islands of the sea. Ah, but they may say it did good to us and England and Germany and France, etc., but it will not do good to China! Can we not at least hope that what did good to so many will do good to all? Let the Christian people of all denominations wake up to the necessity of action, immediate action, in the interest of missions, and trust all results to God. The question is not whether the heathen will receive the gospel; it is whether you will send it, whether you (reader) will obey the Master or follow the excuses of your own making to your own destruction. We know a man who has had great financial losses; we have seen him look over his securities that turned to nothing under the rapid declines of panicky times; we have seen him run up suddenly with some stock he had taken in a college for the education of the women of China, a transaction he had forgotten; then we heard him say: "Thank God, that is good yet!" That is a treasure moths cannot corrupt nor thieves break through and steal.

So it will be with you, friends. Give! give!! give!!! and lay up treasures in heaven.

XXVII.

THE POWER OF INFLUENCE FOR GOOD.

No man can live in the world and come in contact with his fellow-men without influencing in some way the destinies of others. If he is great in the attainments of knowledge, he will inspire the youth of his country with a desire to press forward in the pursuit of wisdom; if his tongue possesses the fires of eloquence or his pen is dipped in the graces of elegance, scores of young orators and writers will be led to seek these heights of fame and honor; if his life is adorned with Christian virtues and his rugged nature mellowed with the light of heaven, he will instill in a thousand hearts the hopes of life and immortality; if he lives in the midst of pleasures or is surrounded by luxurious ease or dallies with flowers of passion or feeds his appetites with the viands of sin, others will be induced to run after these shadows of time, that they too may escape the cares and trials of life and only pluck its brightest flowers. In short, whether in this domain or that, whether in the highest heights or lowest plains of life, man carries within his grasp the very lives of some with whom his lot is cast.

This influence is the result often of example, which silently and unconsciously entrances us and makes us imitate that which we admire in others; or it may

result from what we say—our instructions to others; or it may come from the allurements and deceptions with which we contrive to ensnare the unwary in the thoughtless moments of life. It matters not in what way the influence comes, it will come in some way or other, and it will affect the destinies of those whose confidence we enjoy.

How important, therefore, it is for us to do right at all times and throw no deceptive shadows or alluring pictures by the road of life to entice the unwary in forbidden paths! It is better for us to paint virtue and truth in sweet attire and crown graces with the loveliest bays and lead man upward to a plane of life above the tinseled skies by living right than by an evil word or wicked example to start him in the downward road that leads to ruin and death. It is better for him and better for us; for in the proportion that we elevate others we elevate ourselves and our posterity, and in the proportion that we degrade man we lower the standard of manhood and throw a cloud over the paths of those who shall come after us. As the wavelet from the pebble cast into the lake widens as it goes nor stays until it laps the farther shores, so the influence proceeding from the examples and instructions of our lives will go on in unbroken currents down the streams of time until they shall spend themselves upon the shores of eternity. We may lead but one astray, yet he may lead others and they still others, and so on until a single act may poison the currents of human life and send its withering curse upon thousands yet unborn. In the light of these fearful truths, how can any one

deliberately open up a way to hell and then, in order to entice, festoon it with the richest flowers that adorn the vales of earth? How can the man who erects a palace of sin and who leads astray his thousands hope to escape the fires of perdition, while the damning currents of his pernicious influence are flowing like torrents down the corridors of time, burying beneath its flow the hearts and lives of millions?

He is a good and a true man whose influence is always for the right, whose instructions are savored with the beautiful and the good, whose brightest pictures are the excellencies of morality and truth, and whose life is a light along the shores of time to guide us back to home and heaven.

XXVIII.

THE REIGN OF BENEFICENT LAW IS THE GENERAL PROVIDENCE OF GOD.

No subject is of more interest than that of divine providence. We all naturally desire to know what care God takes of his creatures and what provision he has made for their comfort and happiness. In this article we shall speak only of God's general providence.

All men being the children of God, we should expect to find all things so adjusted and regulated as to afford all equal opportunities to receive and enjoy the blessings they bestow. In order that this end may be happily reached, we may expect to find what we do find—that all nature is under law working out the common good of all. It matters not how good or how bad a man may be, the sun rises upon him, the showers fall upon his farm, heat and cold, light and darkness visit him, the air he breathes is freely furnished, the pure water bubbles up to slake his thirst, and vegetation grows as the result of his labors. These providences are laws working steadily for the good of all, and every man is permitted to study the laws and get the greatest possible benefit from them.

Take, for example, the law of agriculture. That man who by experience or study knows best how to

take advantage of these laws makes the best crops, if he applies that knowledge to the cultivation of his farm. In the proportion that he fails or refuses to work in accordance with those laws, to that extent he fails. Whether the man is religious or irreligious, he must obey the laws of agriculture to make a good crop and get the best results from his labors.

Not only does this apply to simple matter and to vegetable life; it is true also in the mental and spiritual realms and in the growth and development of our bodies and their preservation.

Here is a man with a strong physical constitution. He takes into his system alcoholic liquors, which give him a kidney trouble or liver trouble or indigestion, and cause his death. Has not that man perished by his own hand from a disobedience to the laws of health?

We foolishly call such a death a providence of God, when in truth God has said: "Look not thou upon the wine when it is red, when it giveth its color in the cup. . . . At the last it biteth like a serpent, and stingeth like an adder." We ought not to say it is a providence of God, but a refusal to obey the laws of health—a rejection of God's providence. God's laws of health and life are intended to enable us to live out our days, and not to destroy us.

Look now at the laws of mind: If we neglect our studies and play away the bright hours of youth, how will we stand in the world of progress among the intelligent men and women who grace it with their knowledge? We cannot stand! The mental laws require a systematic training of the mental

faculties; and if we refuse to go through with the necessary labor, our minds are dwarfed. Now, these mental laws and these laws of health are the same over all. Anybody can improve his mind by study, and anybody can improve his health by obeying the laws of health.

Law prevails in the spirit realm. The Father of us all makes it the essential of true spiritual happiness that we live virtuously and righteously and temperately. In the proportion that we violate these laws, just in that proportion do we fail to come up to the full stature of life and being. God has not one spirit law for one man and another for another. His laws rest equally over all men, and it is with every man as to how many of God's spiritual blessings he will have and enjoy. Common sense and the common experience of life ought to teach us that if we obey the laws of agriculture, with proper seasons, we will make good crops; and if we obey the laws of health, we will likely have good health; and if we obey the laws for the growth and development of the mind, we will improve our mental being. This being true, we ought to know by like reasoning that in order to grow and develop in spirit life we should obey the laws of spirit life. It is also true that if we violate these laws—any of them anywhere —we must inevitably fail. We will make no crop, we will have no health, have no well-stored mind, and have no well-rounded spirit nature.

Toward the close of the eighteenth century some irregularities were discovered in the movements of the planet Saturn which troubled the astronomical

world. Sir William Herschel discovered the cause on March 13, 1781. It was caused by the hitherto unknown planet Uranus, which, though large enough to make eighty worlds like this, was so far distant as to have escaped detection. The law under which Saturn was affected is not more certain in its operations than the law that governs our spirit being. When we depart from the path of virtue, there is some Uranus in the way. It may be an appetite or a passion or some other sin. It sways us from our spirit orbit and retards our onward progress toward the realms of light and knowledge. Wise men have found that all things are governed by law, and they have fallen down and worshiped law. They forget that there can be no law without a lawgiver, and do not seem to realize that He who tells us that He is no respecter of persons could rule equitably over all His children only by ruling through law.

Our States and nation do the same thing, and it is the boast of our great country that the laws rest equally over all the people. It is so also with God's laws. These constitute his general providence.

Now, while all this is true, we are not unmindful of the fact that God through Jesus Christ has set up a spiritual kingdom in the world and established the "reign of grace" in the midst of the reign of law; and of this we shall next speak, showing the doctrine of special providence in which all may share who conform to the provisions under which the "grace" is bestowed.

XXIX.

THE REIGN OF GRACE; OR, SPECIAL PROVIDENCE.

We have shown that the general providences of God are absolutely under laws which rest equally over all men as the children of one common and beneficent Father. Now we will show how God has set up a spiritual kingdom of his own in the very midst of these laws and how there has grown up in this kingdom a special providence over those who enter into its allegiance.

But some one will ask at the very threshold of our argument if we propose to do away with the reign of law. We will let St. Paul and the Lord himself answer that. Paul says: "God forbid: yea, we establish the law." (Rom. iii. 31.) The Lord said: "Think not that I am come to destroy the law. . . . One jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v. 17, 18.) With this authority staring us in the face, we could not for a moment imagine that the law has been abolished or set aside.

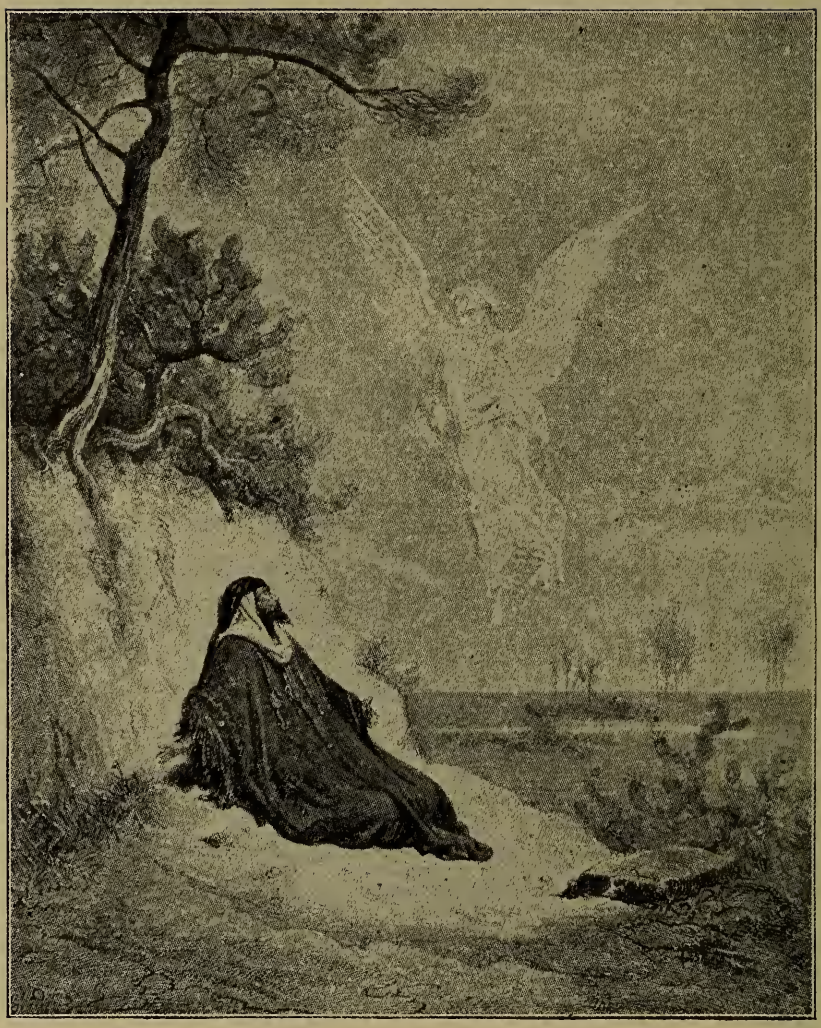
The reign of grace is, therefore, along with and by the side of the reign of law. It is because of this fact that many who do not study God's Book become terribly confused when they speak of God's providences. They so mix the reign of grace and the reign of law that absolutely they often charge God with

heinous offenses, even murder, when, in fact, God has been nothing but a loving, tender-hearted Father. For instance, children sometimes play around in the water and get wet and have pneumonia and die, and the parents charge the whole thing up to God, and have often been heard in wailings of sorrow to cry out in anguish against a loving Father, whose tender mercies and loving-kindness have blessed their paths with the kindest favors. O friends, let us remember that the laws of health have been violated and the penalty has come. But what does God do about it? Angel bands have come down out of the spirit spheres and borne our loved ones to blissful immortality. His Book has brought us comfort in the truth that these angels will always behold the face of their Father in the heavens. (Matt. xviii. 10.) His Spirit speaks to us in love; he raises up kind friends to sympathize with us; and, after all that, we are hard-hearted and unjust accusers. Under the laws of health and life thousands go down untimely to the grave, through carelessness, negligence, improprieties, sinfulness, and contracted disease. When the law governs, we must stand or fall by the law, unless God is pleased to suspend the law for our benefit, which it is unreasonable to suppose he will do unless it is for the best.

If this be true, another may ask: "Then what is the reign of grace and where does God's special providence come in?" The word "grace" means favor, and favor is kindness manifested by acts. It is from the Latin *faveo,* to befriend. God befriends us in his kingdom.

God establishes that kind of a kingdom here through Jesus Christ. We may enter this kingdom; and when we enter into it, God befriends us through his special grace; and if we do not enter, we remain outside under the law. We take the law and take all we can get under it, and perish under the law when the law executes its judgment. If we understand the kingdom of grace, we will understand the special providence which God bestows in it.

God establishes through Jesus Christ this new spiritual kingdom, in which those who are willing to occupy a plane of high spiritual life are blessed of God by adoption into the family of heaven. To illustrate: There are thousands of people in this State who, though living where laws are all the time being executed, yet live so correctly in their lives that they never think of the law, and the law never searches them out. They are living above the law. So likewise they who live righteously, spiritually considered, live above the law and in the special favor of God. These are under grace. St. Paul asks: "Shall we sin, because we are not under the law, but under grace?" (Rom. vi. 15.) Then he answers: "God forbid!" In the State of Georgia, no matter how correctly one has lived, if he violates the law he becomes entangled in its meshes. So also if we who are in the favor or grace of God violate the laws of God, we leave the spiritual plane of God's favor, and, as St. Peter says (2 Pet. ii. 20), are again entangled and overcome, and "the latter end is worse than the beginning."



ELIJAH UNDER THE JUNIPER TREE.

So, then, let us get the idea clearly: The kingdom of grace through Jesus Christ does not do away with God's laws or give us any license to violate them. It is a condition in which we receive the favor of God; it is a position in which God may extend a favor. The law, St. Paul tells us, was a schoolmaster to bring us up to this plane of Christ. (Gal. iii. 24.) When we reach the plane to which the law is designed to bring us, then we need be no longer under the law; we are ready for the favor. But if we should want to go back and become entangled again with those things in which we have triumphed, the old schoolmaster is there with his rod to afflict us. So we all make our choice whether we live under the reign of law or under the reign of grace. If we live under the reign of law, we "take" what we can get; if we live under the reign of grace, we "receive" what God gives us.

When, therefore, we rush into our chamber and appeal to God to hear us touching some special matter, we should take care to be in a position to receive his gracious "favor;" for it is "the effectual fervent prayer of a RIGHTEOUS man [that] availeth much." (Jas. v. 16.)

"The steps of a good man are ordered by the Lord: and he delighteth in his way." (Ps. xxxvii. 23.) If we would have God make all things that happen to us in the pilgrimage of life but woof in the loom wherein our destiny is woven, we must be in the same position of grace or favor, for "all things work together for good to them that LOVE GOD." (Rom. viii. 28.) The terms "righteous," "good," and "love God"

are simply characteristics of the citizenship of Christ's new kingdom.

In all this there is no partiality in God's love for his children, for the doors of his kingdom are open to all men. Isaiah, the grand old prophet, published the good news over twenty-five hundred years ago: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Ho, every one that thirsteth, come ye to the waters . . . without money and without price."

In the kingdom of grace, what is it God will do for us? Or, rather, what is it he will not do? David sang: "Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield." (Ps. v. 11, 12.)

XXX.

THE WHITE STONE AND THE NEW NAME.

In the Bible reference is made to a white stone with a new name which is to be received in the spirit world as a reward of triumph.

St. John the Divine thus speaks of this stone in Revelation ii. 17: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." This stone is given to perpetuate man's triumph over evil, and as an enduring substance upon which his new name shall be recorded by the Architect of his being. The stone is white, an emblem of purity; and the new name is one which shall be known only to the giver and receiver.

In the lives of Abraham and Jacob we have instances of the change of name by the Lord, which was doubtless to teach us that the Lord reserved the right to give all his children a new name when it suited his purpose. Certain it is that if we attain to that sphere of life which entitles us to the white stone we will receive with it a new name by which the Father will know us. When Jacob triumphed over the angel at the ford Jabbok, he got his new name; and it was given him because as a prince he had

power with God and with men, and prevailed over the angel. The new name, Israel, meant "ruling with God." So our new name may be to perpetuate the greatest triumph in each of our lives. What that triumph was, we may not recollect; but when God reminds us of it by a name that designates it, we will remember it forever.

Man's life is a great warfare; and if he comes off victor, the stone will mark his triumph in heaven as the stones mark the triumph of men on the battle-fields of earthly carnage. There will be only this difference, that every soldier will receive the token of his own triumph; for in the moral conflicts which confront men every man must stand alone and triumph for himself or fall.

In ancient times, when the athletes assembled for their annual games, the victors were sometimes given a white stone, with an inscription describing the prize to which they were entitled. The ancients also sometimes gave their votes on small stones in their judgment halls: the white stone was voted for an acquittal, and the black for condemnation. The victors in the great moral trial of life will receive the white stone of acquittal, and on it will be the inscription describing their prize—a new name that may forever treasure before God the noblest triumph of the life.

The universal experience of men is but an echo of things divine; so in the evolution of religious thought we may expect to find that the stone has marked the triumphs in the religious lives of men. Jacob lay down at night resting his weary head upon a pillow of stone; he saw the vision of the angels ascending

and descending a ladder from earth to heaven. The place and the event became an epoch in his life. In the morning he arose and marked the spot with the stone upon which he slept. He called the spot Bethel, "the house of God." Samuel pursued the Philistines and overcame them, and we are told that he marked the spot of his triumph with a stone and called the place Ebenezer, "the stone of help," signifying that "Hither by Thy help I come." The old song, "Here I'll Raise Mine Ebenezer," is from this incident.

The promise of the white stone is without limitation to any race or class or individual; it is "to him that overcometh."

The religion of Christ teaches the universal brotherhood of man and the universal fatherhood of God. The Christian is ever traveling toward God. He sees and knows that he must ever dare to do God's will. He knows that in his own volition is the basis of all retribution, and that whoever triumphs over evil at last gets the reward of his search. Solomon said: "There shall be no reward to the evil man." (Prov. xxiv. 20.) "But to him that soweth righteousness shall be a sure reward." (Prov. xi. 18.) Certain it is that if we would have the white stone and the new name we must "overcome."

The men of all the earth are fellow-travelers, journeying to their spirit home.

"Who are these whose weary feet,
Pacing life's dark journey through,
Now have reached that heavenly seat
They had ever kept in view?

'I from Greenland's frozen land;'
'I from India's sultry plain;'
'I from Afric's barren sand;'
'I from islands of the main.'

All their earthly journey past,
Every tear and pain gone by,
Here together met at last,
At the portals of the sky;

Each the welcome 'Come!' awaits,
'Conquerors over death and sin!'
Lift your heads, ye golden gates,
Let the weary travelers in."

XXXI.

A PARTING WORD.

All Christian attainments are through faith; for if we have not confidence to believe one, we are not in position to receive or enjoy his benefactions. The Master said: "As thy faith is, so be it unto thee." Having faith in God, we are willing to follow the instructions that God gives us, no matter what our opinions may be about them. Naaman would rather wash in the waters of his own river Abana than in the Jordan; but, to be healed, he had to go to the Jordan. We may prefer to get to heaven some other way than by repentance and the baptisms prescribed; but we had better go in faith the way God has pointed out.

We believe the highest attainment in Christian life is beyond the first principles; it is in the sweet realization that we are united in mystical union with the divine life in our own bodies, as the temples of God and the home of our spirits. From this realization comes the dearest fellowship with Christ, that abiding in him which brings rest and peace that passeth all understanding. From this realization comes healing of body and mind, comes spiritual building, high above that of the ordinary Christian walk of life. It carries us away from sinful acts which an enlightened conscience, in the face of the divine presence, eschews as serpents of Eden. Let

us pray for and seek for this realization while we study to train our faculties to discriminate between good and evil. (Heb. v. 14.) But to realize this high state of Christian life takes an abundance of faith and trust in God. We have got to trust for all things, and absolutely abide in his leadership and control and direction.

Finally, dear reader, we make this request: If you have found in this book help to the kingdom of heaven, let the author know it by a letter, that he may rejoice that he has helped some life into the light. The author for twenty-five years has dealt with criminal evidence, and has had a chance to study human nature. His sweetest Sabbath service during those many years has been in the Sabbath school with the little children *(paidia)* that Jesus loves. What a transition—from criminal records to the blessed of God! W. E. H. Searcy, Sr.

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